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OLD SERIES
VOLUME XLIX

"THY KINGDOM COME"

JACKSON, MISS., June 9, 1927

NEW SERIES
VOLUME XXIX. No. 25

The Baptist Record

\$30,000.00 NEEDED By Churches and Pastors in Flooded District



Pastors in flooded area compelled to leave churches unless outside help is provided. Some churches have paid nothing to pastors since April 15th.

Twenty-five or more churches hard hit. They have never needed the services of a pastor more than now. Damage to church buildings and furniture serious. Pews have fallen to pieces, pianos ruined and furnishings badly damaged.

Requests have come from pastors outside of the flooded district that appeal be made for a special offering for relief of pastors and churches in the stricken district. Dr. M. K. Thornton of Poplarville sends with his request his personal check for \$25.00.

Let every Sunday School, pastor, B. Y. P. U., W. M. U., and church outside of the flooded area make a liberal offering at once for these sufferers and send it to R. B. Gunter, Corresponding Secretary, Jackson, Mississippi. He will see then that no pastor has to move for lack of support. Give name of church from which offering comes and mark it for flood suffering churches and pastors.

The offering is to be for Mississippi church sufferers. Louisiana is already conducting a campaign. Arkansas will doubtless do likewise. It is best for these states to work separately and independently.

Explain to the people that previous gifts have been for clothing, food, etc. This offering is for the churches and pastors in order that the services of the Lord may be continued in the devastated district in Mississippi.

Let us make it possible immediately for these pastors to remain with their churches. Your offerings at once. Each contribution will be reported in The Baptist Record. They are among our best. Send

The Board in its annual session in December made no provision for emergencies. State Mission work exceeded by ten per cent the amount appropriated for last year, available for the sufferers if we meet the promises already made by the Board. We shall also miss the usual support from the stricken area.

This appeal will be one of the best tests of the genuineness of our profession. We feel confident that the response will be generous. When Paul made his appeal to the churches for relief of suffering, he said: "That there may be equality". \$30,000.00 WILL MAKE THIS POSSIBLE. The offering is to be voluntary and over and above our pledges.

R. B. GUNTER
Corresponding Secretary

A WINDOW OPEN ON CHINA

The leper, John Early, who recently left the federal leper colony at Carville, La., and fled to the mountains in Yancy County, North Carolina, to see his parents, is generally regarded as having "had his nerve." The state of North Carolina had denied him permission to come home for a visit, but he went anyway. It is interesting to note that when the state authorities ordered his arrest we are told, no one volunteered.

This reminds me of an incident which took place in the city of Harbin, Manchuria, China, when I was there last spring. A Russian woman was waiting at the Municipal Hospital clinic for treatment. She had gone up to the window several times to insist that she see the doctor without delay, but each time was told that she must wait for her turn. Being of a timid disposition, she did not care to make known her ailments, but finally the clerk questioned her as to her complaint. She replied that she had smallpox and had been waiting in the crowded room for two hours. When she made this announcement, the other patients proceeded to leave the room until there were none left to stand in her way.

Russians realize the danger of contagious diseases, but this danger is not generally known among the Chinese. One sees many cases of smallpox among the people, and lepers are allowed to come and go at will. Last spring while in the country visiting some Chinese friends, I noticed the baby lying sick on the bed. I asked what was the matter with him. They replied: "Only smallpox," and proceeded to lift up a cloth and show me a little face literally covered with big smallpox pimplies. The room was full of people, but they thought nothing of it.

The Chinese vaccinated for smallpox long before our forefathers knew of such things, and continue it today, but it is neglected by many and is not so effective as ours. I have been in groups of Chinese out on the streets where there were less than a half dozen boys and girls with smallpox. It is known as the "heaven flower," and is regarded as inevitable, just as in some parts of our own country until recently it was thought that measles could not be avoided, and that the sooner one had measles the better. There are many blind persons in China, a large number having lost their eyesight from smallpox when children. The mission hospitals are doing much to teach the importance of proper vaccination. They furnish Chinese doctors pure, effective vaccine at cost and often put on free vaccination campaigns in the spring time, when the "heaven flowers" are most abundant.

Lepers are to be found in all parts of China, though more abundant in south China and in Korea than in other parts of east Asia. These are the most helpless, most loathsome, most neglected of all the many classes of suffering humanity found in those unfortunate countries where as yet the brotherhood of man and care of those in distress had not reached the stage which we find in lands of the west, where the gospel of Christ has more truly influenced individuals and governments for care of unfortunates. One thing which makes it hard for lepers in China is that not only do the people loathe this disease and regard it as the most unclean of all diseases, Christ having used it as a symbol of sin; but the Chinese look upon it as a result of sin and, therefore, have little sympathy for those who contracted it. So lepers are often turned out of their homes as outcasts and must live by begging. They must sleep in old fallen down houses, or in dirty, dingy, damp heathen temples.

Neither China, Japan, Korea nor India did much for care of the blind, for lepers, the sick, orphans and the aged as is done in so-called Christian lands until the Christian spirit of helpfulness and the knowledge of how to do such things was carried to them by the missionaries. They have as yet no leper asylums, schools for the blind, hospitals or orphanages except as these are conducted by missionary organizations, or

have now in a few cases been established by governments or individuals; and these were outgrowths of Christian teaching. It must be said that England has done much in India to care for unfortunate classes there, and that Japan more than any other nation in the Far East has of herself established in recent years such institutions. And yet suffering men, women and children are woefully neglected. This is true to such an extent in China that it brings distress and great sorrow to those who live among the people and see so much suffering and yet we are able to do so little toward relieving the need. There are those in China who claim that at one time certain Chinese doctors were in possession of a cure for leprosy, but that it was held as a secret by one family and later lost. Medical missionaries have tried to find this secret treatment but failed.

I shall never forget one young man, a leper, who used to sit by the roadside in the west suburb of Laichowfu city in Shantung Province, China, where he lived for fourteen years. He was not one of those beggars who give a tale of woe, and try to make their case as distressing as possible. But he always had a smile for me when I passed by whether I helped him or not. The dread disease had drawn his body into a knot, and he had to move in a sitting position, holding wooden blocks in his hands and wobbling along on these as best he could from a neglected old temple out to the roadside and back each day. Several of his fingers and toes had gone, there were sores on his body and his face had begun to swell. Though I talked with him often, never did I overhear him complain. The old brick temple floor on which he had to sleep was cold and full of vermin. His food was prepared by an old blind man who was not so successful as a beggar.

To do something for this genial, happy Chinese boy was a longing of mine which later was realized. He came to trust in the Lord Jesus, and in me, to such an extent that he believed that some time there would be a better day for him. I found that some distance away, in the far west of Shantung province, there was a mission hospital recently established for the lepers, and that a friend of mine was employed there as nurse. I found, also, that the expense of sending the boy there would not be great. He was overcome with joy when I told him he was to go there for treatment.

"But," he asked, "how will you be able to get me there? It will involve too much expense, and no one will be willing to take me." Two men agreed to carry him in a basket on a pole to the railway line three days' journey away, but became suspicious and backed out. "Why would a foreigner go to such expense for only a poor leper?" they thought. A man from that region agreed to take him back on his wheelbarrow on his return trip, but never showed up. Then a relative of the boy was going to carry him on his donkey, but it was found that for him to ride it was impossible. Finally when I had agreed to furnish a piece of covering which would protect his goods, a carter promised to see him through to the railroad.

When a few days later I reached the station he was right there waiting for me with that same smile. An American friend at the station said: "You will never get that boy on the train. The Japanese who are now running this road will not allow a leper to enter the train. But a Chinese porter was persuaded to wrap him up so his leprosy would not be seen and rush him through the crowd onto the train; and he succeeded. On the train I said: "Now, my boy, you sit near the window and do not let the conductor see your face." He sat there like an image the whole time with his ticket where the conductor could see it, but his face remained toward the window. When we reached Tsinanfu, the capital, there was no trouble getting him on the other train, which was operated by Chinese. The conductor took charge of him and put him off the next morning at his destination, and there were those who took him to the leper hospital.

One of the new treatments for leprosy worked marvels for him. They also taught him how to write, so he sent glowing reports of kindness received and stated that he could stand erect and walk about at will. Then after a few months he got permission to take a leave and made his way by begging all the distance back to express to me his appreciation and to witness to people of his city what had been done for him. Later he returned to the colony and is now thought to be entirely cured and able to make a living. Then I sent another poor fellow afflicted with the same disease, and he is improving even more rapidly.

Last spring I had the interesting experience of visiting the leper colony at Fusan, on the southeast coast of Korea. It is in charge of J. Noble MacKenzie, who was once a missionary to the New Hebrides Islands, but after losing his wife there he was told by the doctors he could no longer endure that climate. He showed me in his home the long arrows which the cannibals used in the islands, poisoning their captives with putrified flesh of human beings. Unable to return to the New Hebrides, and having had training as a physician, he took up leper work in Fusan for the Koreans.

He was taking care of 150 lepers, in all stages of the disease but all receiving treatment. The work is supported by voluntary contributions. The hospital is located back in the mountains. Some who had improved were raising vegetables, others were learning to weave cloth, while others were raising rabbits and chickens. They were also erecting their own church building. Mr. MacKenzie is able to furnish them only their rice and one and one-half cents a day for extras, yet they manage to exist on this. They sleep twelve to the room—on the floors—and every inch of sleeping space is occupied. These 150 are supported and treated at one-fourth of what the Japanese government spends for an equal number in her leper hospitals, we are told.

No one is yet able to say whether cures are permanent, for only in recent years has the treatment been given, but the Japanese government recognizes the patients turned out as cured, and they are allowed to return to their homes. Some are released in a few months; others must remain much longer. In fifteen months sixty-eight had been cured. "It requires only about \$25.00 a year for one person," Mr. MacKenzie said, "and many do not have to remain that long. A room for twelve can be built for \$50.00 or \$75.00."

This 150 is only a part of those who should be treated. At one old temple not far back in the mountains there are nearly two hundred. Their condition is pitiable beyond description. In the winter many of them must sleep under straw mats, for the temple is full, and some die from cold or lack of food nearly every night. Their only hope is that they may get into the hospital. These lepers besiege him in such numbers to take them into the hospital that Dr. MacKenzie dares not go to that temple, even to treat them. Every day there are those who come from different parts of Korea asking for admission to the hospital, but have to be turned away.

On our way to the hospital down at the bottom of the hill two were waiting, and besought him that he would take them in and heal them, but they could not be admitted. When we came back down the hill there was a poor woman and a boy waiting at the gate. The woman was scantily clad. She had a kind, pleading face. Her bare ankles were covered with sores, and her fingers were beginning to draw. Her husband and her people would no longer receive her. I asked: "Can't you take her in? The boy can wait."

"No room and no money to support her," was the reply, "though I would like to take her, for she can still use her hands and would be of help to others."

"What a pity," I said. If only our people at home, who are blessed with health and plenty, could see this sight, there would be nothing lacking.

"If you will try to raise some money for us,"

Thursday, June 9, 1927

THE BAPTIST RECORD

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Dr. MacKenzie said, "I will take her. She will be cured in six months, and will then be restored to her home."

My reply was "I shall do what I can."

When we had crossed the bay and were on our way up to the missionary's home a poor young fellow, suffering from cold and showing under-nourishment, began to fall on his knees and plead for healing. Some of his fingers had gone. His feet were draped in cloth—too sore for shoes. He began removing the cloths. "This poor fellow has come to me again and again and I have had to refuse him. Every day I have to do this. It is the only discouraging thing in my work."

"Can you cure him?" I asked.

"We certainly can, so far as we know it to be a cure. He will be able to work in a few months."

It was a beautiful Sunday afternoon, the world all full of happiness and hope, except for this poor fellow and others like him.

"Send him over," I said. "I will be responsible for him." You should have seen the joy that came into his face when Dr. MacKenzie told him to take his card and appear at the camp the next day.

Last year a Mr. Hanson, a business man of Shanghai, was also passing through Fusan and went to see the leper colony. As he passed out a poor leper girl was standing at the gate begging to be admitted. One of the most pitiable things is to see children no older than seven or eight years already in the clutches of this dread disease, and outcasts. Mr. Hanson was so impressed that he agreed to support this little girl, and said that after she was out his contribution would continue as he lived. In writing about it to his wife and children he composed the following lines, and entitled them "The Leper Outcast":

"She stood outside the settlement,
Her eyes bedimmed with tears—
A little outcast leper girl
Of very tender years.

"I sought the keeper of the gate
And paid a trifling fee,
It purchases paradise for her,
And even more for me.

"And as she passed within the gate
She looked at me and smiled,
And taught me just what heaven meant—
That little leper child."

Questions on China addressed to the writer will be gladly answered in these articles.

—Charles A. Leonard,
1225 Washington Ave., New Orleans, La.

INASMUCH

No less than 500,000 people, probably more, in the Mississippi Valley are homeless, huddled in refugee camps. Notwithstanding the magnificent work of the Red Cross, it is impossible that these half million people crowded together can live under sanitary conditions necessary to prevent the wide spread of diseases. The dwellings of many of these people, their furniture, their livestock and practically all of their worldly possessions have been swept away.

So appalling is the disaster that the human mind cannot grasp its full meaning. The sufferings of these people are enduring and will endure physically, mentally and financially in their homeless and poverty-stricken condition, is due to the failure of the Federal Government to do the things which for years well-informed engineers knew were absolutely essential as a safeguard against such a flood. Over and over again the warning has been given, but heedless in this case as in many others the Federal Government has simply played with the situation niggardly in the amount of money expended, inconceivably narrow-minded in the realization of the problems involved.

Never have people met any great disaster with

more heroism on the part of the sufferers and those who are trying to rescue them. Facing this whole situation, the Manufacturers Record reiterates what it has often said, that an immediate session of Congress should be called for the express purpose of appropriating an amount of money sufficient to overcome all of the present difficulties of these half-million homeless people, and appointing perhaps a commission of engineers in civil life, as well as Army engineers, to investigate the whole problem and make a report to the regular session of Congress. The Red Cross is doing magnificent work, but only Government aid is equal to the situation.

If President Coolidge has not called Congress together for fear that it might result in a political scramble about other things, he might well heed the old lesson—"do your duty and leave the consequences with God."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Inasmuch as ye did it not to one of the least of these, ye did it not to me."—Manufacturers Record.

"WHAT WILL PEOPLE THINK?"

By L. E. Hall

It is certain that with many people, of every class and calling, the above is the absorbing question of this day. The politician is not nearly so much concerned about the effect of a measure as he is about what people will think of it. He wants votes and people do the voting.

It is just as true that with many who are filling the pulpits of this country, there is more concern about what people want than there is about what they NEED. "What will people think", occupies a large place in the motives that prompt and in the purpose that directs much that is heard from the sacred stand, as well as from the "stump" of the politician. How do I know? I know because much of it displays either blindness to, or disregard for the perils of this hour.

There is not a preacher in all of this land who does not know that dress fashions, as seen in modern customs, are not only out of accord with plain Bible teaching, but are a positive violation of it. Many of those who constitute the womanhood of our churches have thrown defiance into the face of the Lord God Almighty, and are flaunting their half clothed bodies before the eyes of boys and men, every where. What are our "Watchmen" doing about it? I fear that many of us are wondering "what will people think" if we insist that women shall "adorn themselves in modest apparel".

A modest girl, or young woman, knows that a shameful fashion prevails. That it originated with shameless people, and her sensitive and sensible mind revolts at the thought of conforming to it. She knows that God's word forbids it, but the question, "what will people think", gets the right of way, and very soon her dress stops at her knees, or even above them. She feels unhappy, at first, then in the presence of men, but she sees old "sister fashionable" with her dress shorter than she wore it when she was ten years old, and there is no reason why she should hesitate to keep up with a fashionable world. Again, old sister fashionable is bow-legged on one side and knock-kneed on the other, and if it is right for her to show her ugly old legs to the brethren, why should the young sister hesitate to show her beautiful legs to all the saints? The pastor, Brother Pussy-foot, never has anything to say about this hell-born departure from the teaching of our God, and it may, after all, be a pretty good thing, any way.

"What will people think?" Well, a great many of them won't think anything. They never think. They are too busy trying to keep up with the fashion, to think. They are too busy hunting pleasure, to waste any time, thinking. True, they have just had a "great revival", and old sister fashionable got right up to the front before it

was over, but her dress isn't any longer, and the picture show is still in "bloom".

"What will people think?" As stated above, many are not thinking at all, but there are many who are thinking just what the devil wants them to think. They are trying to bring the cross down to a level with the pleasures of this world. Every attempt to do this has the approval of the devil. God says, "if any man love the world, the love of the Father is not in him". He says, "Know ye not that the friendship of the world is enmity with God". Poor blinded soul. If the above is the subject of your thoughts, I can only say that you and the devil are engaged in the same work, and you are not only thinking what the devil wants you to think, but doing what he wants you to do. Rather, you are trying to, for you will never harmonize the cross with the spirit of this world. IT CANNOT BE DONE.

I want to say that I have but very little concern about what people will think of this article. I would like for them to know and accept the truth there is in it, but so far as it will affect their estimate of me personally, I do not care a straw about it. I want to see Jesus exalted. I want to help His people to live near Him and for Him. It is the purpose of an infinite God that Jesus shall be exalted above every thing in heaven and in earth. God is thinking about that, and when I am thinking about it, then God and I are thinking about the same thing. I AM THEN THINKING GOD'S THOUGHTS. I love to do that.

I have people to tell me, some times, that I should be more politic, when dealing with questions of public interest. I don't know what they mean, unless they mean that I should withhold or evade the truth. Say nothing or only a part of what ought to be said, or what I know is true. It means, if it means anything, that I should keep my mouth shut on a subject that involves a principle of eternal right. I will do nothing of the kind. Such thinking or purposing, had its origin in perdition. To hell with it. I am not traveling that road.

Yours to serve, in His Blessed Name,

—L. E. Hall.

Brother S. D. Butler goes from Sturgis to become pastor at Pheba.

Brother Kyzar and Canzoneri begin a meeting with Pastor C. J. O'Lander at Booneville, June 15. The pastor baptized three last Sunday night, and asks that you pray for the meeting.

Evangelist C. C. Jones and Singer Roy Bragance assisted in a meeting at Ellisville, which was well attended. Seventeen were added to the church.

Pastor J. P. Harrington handed his resignation to the church at Crystal Springs Sunday. He has served here for eight years and the membership of the church is said to have been more than doubled. Brother Harrington is in demand for evangelistic work and may give a good part of the summer to holding revival meetings. He and his wife are most energetic workers and will not be idle.

Here is a statement of the number of Baptists in each of the Southern States, with the amounts they are apportioned for Southwide objects. Texas with 511,000 white Baptists is asked for \$525,000; Georgia, 406,000 Baptists, is asked for \$300,000; Kentucky, 311,000 Baptists, \$375,000; Tennessee, 275,000 Baptists, \$400,000; Alabama, 274,000 Baptists, \$207,000; Missouri, 227,000 Baptists, \$214,000; Virginia, 219,000 Baptists, \$500,000; Mississippi, 217,000 Baptists, \$200,000; South Carolina, 214,000 Baptists, \$249,750; Arkansas, 154,000 Baptists and \$120,000; Oklahoma, 124,000 Baptists and \$135,000; Louisiana, 122,000 Baptists and \$75,000. Are you satisfied with the rating of your state?

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R. B. GUNTER, CORRESPONDING SECRETARY
 P. I. LIPSEY, EDITOR

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 October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
 Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

BOLDNESS

There is hardly a greater need for anything in Christians today than boldness. The hesitant, halting manner is a misrepresentation of Christianity and a sure forerunner of defeat. The first battle of the civil war in which Gen. U. S. Grant was engaged was at Ft. Donelson in Kentucky. He tells of it in his autobiography, and confesses that he had a good deal of trepidation and uneasiness. Then it occurred to him that the men on the other side had the same feeling. Inspired by this he plunged into the fight with all boldness and won. From this time on the U. S. in his name stood for Unconditional Surrender, which terms he offered to the enemy. The only proper attitude for the Christian is portrayed in the rider of the white horse in the sixth chapter of Genesis, "who came forth conquering and to conquer". The religion of Jesus Christ is a conquering religion. It is the religion of victors, of overcomers.

There is plenty of substantial ground for this boldness. God is in it; and what God controls cannot fail. Greater is he that is in us than he that is in the world. To Abraham God was revealed as the Almighty. To Solomon it was made known that the heaven of heavens could not contain him. To Isaiah he was the one "who hath measured the waters in the hollow of his hand, and marked out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance. We need to get back to the first principles of the knowledge of God.

Of Jesus it was said, He shall not fail nor be discouraged till he have set judgment in the earth, and the isles wait for his law. He was altogether conscious of his omnipotence for insending forth his disciples to their task, he said, "All power is given unto me in heaven and on earth; go ye therefore".

Those who go forth with the gospel message, need not have any uneasiness. Jesus said, "Lo, I am with you". The gospel is upon such a sure foundation that we can have no fear of its failure. It is the "gospel of God". It is his own provision and arrangement for the salvation of men. It is based on the eternal principle of righteousness and justice. God gave his Son to "show his righteousness". He made such atonement as that he may now be just and the justifier of him that hath faith in Jesus. We are not proclaiming any uncertain gospel. We can say with Paul "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day".

The gospel is susceptible of experimental proof and personal demonstration of the truth. Paul said of the Corinthians, "The testimony of Christ was confirmed in you". John said, "We know that we have passed out of death into life". And again, "Hereby we know that we abide in Him and He in us, because he hath given us of His Spirit". Again, "We know that the Son of God

is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ".

With this basis of faith we have every reason for boldness, and the lack of it is an indication of a serious defect. This boldness is seen in our approach to God and in our dealing with men. It is not an assumed air of confidence; it is not in any sense to be confused with bumptiousness and arrogance. But is such a feeling of assurance of the faithfulness of God as to inspire us with confidence in our approach to him, and in our dealings with men in the name of Christ.

A familiar example of this holy boldness is found in the behavior of Peter and John before the Jewish court when they were arraigned for preaching and healing in the name of Jesus. The transformation of these timid disciples into bold spokesmen for Jesus, fairly takes your breath, and utterly astonished the Sanhedrin. When they saw the boldness of Peter and John they marveled. In the same chapter a little later is recorded their prayer for boldness, and then again it is said, "they spoke boldly in the name of the Lord Jesus".

The gospel will never win in the hands of weak and timid advocates. You had as well try to cut granite with a saw made of pewter. The gospel will never fail when it is preached by men who personally know the truth, and testify of what they have seen and heard. It is a Damascus blade in the hands of a man who knows God and has a personal experience of the saving grace of Jesus Christ. One needs to go from his knees in the secret place with God, that he may stand erect and confident before the face of men. Not a few of those whom the Bible describes as originally timid, came to be victors through personal dealing with God and faith in his word. Moses was transformed from a shrinking man asking to be excused to a prophet of God who stood unterrified before Pharaoh. Gideon dismissed fear when the Lord said, "Go in this thy strength", and he put to rout the enemy with a mere handful of men. Ezekiel learned how to harden his forehead by close fellowship with God before he delivered his message to men.

Also there is need of boldness in coming to God on behalf of men. After being told in Hebrews about the high priesthood of Jesus, we are then exhorted, "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and find grace to help us in time of need". Similarly John says, "And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us. And if we know that he heareth us whatsoever we ask, we know that we have the petitions which we asked of him".

Jesus said, "No longer do I call you servants, but I have called you friends, for all things that I heard from my Father have I made known to you. And I appointed you that whatsoever ye shall ask of the Father in my name, he may give it you". And John says, "The boldness that results from this relationship will go with us into the judgment". Herein is love made perfect with us, that we may have boldness in the day of judgment, because as he is, even so are we in this world."

Dr. R. G. Lee of Citadel Square Church, Charleston, S. C., supplied for First Church, Shreveport, the first Sunday in June.

It is said that 300 members of Mrs. Aimee McPherson's church in Los Angeles have "rebelled and seceded", forming a new church. They didn't like their boss.

We are publishing an article from the Manufacturers Record written by Mr. Richard H. Edmonds, appealing for help for the flood sufferers. We have also a special article from him for the religious papers. Truly it is an appeal to the real spirit of Christianity to which many will gladly respond.

From the estate of Mayor J. G. Gutler, Rochester University gets \$2,500,000.

Members of the Baptist Church and many other friends at Tunica showed great love and esteem for Brother J. F. Measells and his wife as they were leaving for their new home in Pontotoc.

Mr. John G. Stanley of Booneville has presented to his church a new modern two manual pipe organ. Paul says of the Thessalonians, "From you has sounded out the word of God".

Professor T. J. Farr of Clarke College is taking post-graduate work in the University of Colorado. His address is 1550 Park Ave., Boulder, Colorado. He will return to Newton in September.

Certainly the killing of four men in a Florida mob by men who were guarding the prisoner is a very regrettable thing. But only a few instances of this kind will put a quietus on mob rule in America.

Recently 35 were dropped from the roll of members of First Church, Jackson, Tenn., as a result of resolution passed a year ago discontinuing members who don't support the church, unless they are themselves supported by the church.

Read what Dr. Gunter says about providing help for the churches that are suffering from the flood. Send help promptly and liberally. Any information from pastors whose churches are sufferers will be given to the people through The Baptist Record. Be prompt.

Education is the purposeful instruction, training and direction of the individual, so as to develop in body and mind and soul all the beauty and perfection and power of which the individual is capable, and to direct this developed individual in the field of noble service.—J. B. Lawrence.

At Clinton on Sunday, May 29, two young men were ordained to the ministry, Mr. Pascal Moore and Mr. Lowrey Compere, both students in Mississippi College, who are highly commended by those who know them best. Pastor B. H. Lovelace preached the sermon and Prof. J. R. Hitt led the prayer of ordination.

Letters have been written the presidents of the Women's Missionary Societies over the state asking their help in putting The Baptist Record in all the Baptist homes. We are grateful for the fine response. Those who send in the names and the money for the subscriptions are authorized to keep the amount due them for the commission.

We have heard that on the ninth of this month, the day this paper is mailed, Dr. A. U. Boone, pastor of First Church, Memphis, Tenn., is to be married to Miss McIntosh, a prominent and helpful member of his church. We wish them all possible happiness and believe that the usefulness of both will be greatly increased. Dr. Boone has been pastor of this church for more than twenty-five years and has come to be one of the most honored citizens of Memphis and one of the best pastors among Southern Baptists.

Clarke College began its summer session May 30, with a splendid enrollment, one hundred and seventy-five registering on opening day, and additional ones continuing to come in have increased the attendance to approximately two hundred. A large percentage of summer students consists of progressive East Mississippi teachers who are renewing their license and at the same time increasing their scholastic attainments. The summer quarter will continue for eleven weeks, the first term closing July 6, and the second term beginning July 7, and continuing through Aug. 13. A large enrollment is expected for the second term. Prospects are bright for a record-breaking attendance next session.

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Convention Board Department

R. B. Gunter, Corresponding Secretary

The Baptist Home Mission Board held its annual session in Atlanta on May 31st and June 1st. The Southern Baptist Convention had instructed the Board not to appropriate more for the work of the ensuing year than they had received in cash during the past Southern Baptist Convention year. This made it impossible for the Board to appropriate the usual amounts to the various states. The amount allotted to Mississippi was reduced to \$6,000.00.

The first task of the Board after organizing was to ascertain the amount received by the Board for the Southern Baptist Convention year which closed April 30th of this year. The amount was \$593,561.00. The next step was to deduct from this fixed charges including interest on bonds and floating indebtedness and \$30,000.00 of the principal on the bonds, all amounting to \$150,515.00; also administration expenses including Secretaries, Treasurers, Clerks, office rents, etc., all amounting to \$45,246.00. When these amounts were deducted from the receipts of last year, there was left the sum of \$397,800.00 to be appropriated as follows:

Cooperative work among the states	\$ 79,000.00
Independent missions	100,000.00
Evangelism	46,520.00
Mountain Schools	45,000.00
Cuba and Panama	90,000.00
General Field Work	2,583.00
Publicity	10,000.00
Gifts to Churches	1,500.00
Jonesboro College	7,500.00
El Paso Sanatorium	15,000.00

There was probably some slight variation as a few slight changes were made after the above figures were given. But we are safe in saying that the total amount appropriated did not exceed \$397,800.00; neither is there much variation in the apportionments as given above.

When these allocations had been determined, the distribution of them, with the exception of a few items which were not to be divided, excepting Cooperation, was left to the local Committee. The amount set aside for Cooperation was divided by a Committee and presented to the full Board and adopted.

Expenditures in the States for Last Year

It will doubtless be of interest to our readers to note the expenditures of the Home Mission Board in the various states for the year closing April 30, 1927. According to the Treasurer's report they are as follows:

Alabama	
Enlistment	\$ 2,948.81
Foreigners	1,841.64
Indians	540.00
Negroes	1,874.96
Mountain Schools	14,151.78
 Total	 \$21,357.19
Arkansas	
Cooperation	\$15,000.00
Negroes	900.00
Mountain Schools	7,591.24
Jonesboro College	11,000.00
 Total	 \$34,491.24
District of Columbia	
Cooperation	\$ 1,200.00
 Total	 \$ 1,200.00
Florida	
Cooperation	\$14,100.00
Foreigners	12,152.72
Negroes	799.96

Seamans Institute	2,125.00
 Total	 \$29,177.68
Georgia	
Negroes	\$ 1,175.00
Mountain Schools	7,200.00
 Total	 \$ 8,375.00
Illinois	
Cooperation	\$ 866.66
Enlistment	3,999.96
Foreigners	5,150.00
Negroes	999.96
 Total	 \$11,016.58
Kentucky	
Cooperation	\$ 8,500.00
Enlistment	3,000.00
Negroes	1,700.00
Mountain Schools	11,264.37
 Total	 \$24,464.37
Louisiana	
Cooperation	\$18,000.00
Enlistment	1,600.00
Foreigners	7,610.41
Negroes	300.00
 Total	 \$27,510.41
Maryland	
Soldiers and Seamen	\$ 900.00
 Total	 \$ 900.00
Missouri	
Cooperation	\$12,000.00
Foreigners	1,630.00
Negroes	569.92
Mountain Schools	1,000.00
 Total	 \$15,199.92
Mississippi	
Cooperation	\$ 4,000.00
Enlistment	4,000.00
Indians	1,200.00
Negroes	25.00
 Total	 \$ 9,225.00
North Carolina	
Enlistment	\$ 4,266.64
Indians	2,799.96
Soldiers	2,750.00
Mountain Schools	53,170.00
 Total	 \$62,986.60
New Mexico	
Cooperation	\$20,000.00
Foreigners	2,880.00
Indians	1,800.00
 Total	 \$24,680.00
Oklahoma	
Cooperation	\$12,000.00
Enlistment	1,200.00
Foreigners	2,948.18
Indians	10,969.46
Negroes	275.00
 Total	 \$27,392.64
South Carolina	
Negroes	\$ 600.00
Mountain Schools	2,300.00
 Total	 \$ 2,900.00
Texas	
Cooperation	\$ 7,500.00
Independent Missions	34,898.01
Negroes	400.00

Soldiers	5,928.78
 Total	 \$48,726.74
Virginia	
Cooperation	\$ 3,730.39
Negroes	916.60
Mountain Schools	3,000.00
Blue Field	30,378.09
 Total	 \$38,025.08

It will be observed that a number of the states received large sums for their schools. Mississippi has no mountain schools, but the need is just as great as in many other states, although we have no mountains. In some states appropriations were made for work among foreigners, negroes and Indians. It does seem that some of these stronger states should become self supporting. The writer has proposed for two or three years that Mississippi will take care of her work independent of the Home Mission Board, provided the Board will discontinue helping the states, except in those states where there are strictly mission fields. Two states have need of Home Board assistance, New Mexico and Louisiana. This is due in large measure to the foreign element; and doubtless the southern and southwestern part of Texas has a similar need. It is also claimed that the Florida Board is unable to care for their foreign population. The statement was made during the session of the Home Board that Baltimore has an exceedingly large foreign population. There are many foreigners also in Mississippi who should be reached. There is great need for work now on the Mississippi Coast as well as the Delta section of the State. Three-sevenths of the population of Mississippi has not been evangelized. There may be similar conditions in practically all of the states, but in the light of the facts it will appear that Mississippi has been receiving too small a proportion, or else others have been receiving more than they deserved, but not more than they need. About the hardest thing to do is to be unselfish and the selfishness of which we speak is not necessarily selfishness in the sense of self interest. It is just simply hard to know how much we are entitled to. This is always a difficult question with all boards.

Unselfishness on the Part of Board Employees

It will doubtless be of interest to much of our constituency to know the liberality of some of the employees of our boards. During the session of the Home Mission Board meeting a brother made a motion that salaries be reduced. The Treasurer of the Board and the Corresponding Secretary retired from the meeting during this discussion. It was stated by one of the pastors who is a member of the Board that the Treasurer, who receives a salary of \$4,500.00 a year, was recently offered by a Banking Department a salary of \$15,000.00. This pastor stated further that the Treasurer's contributions last year amounted to \$4,700.00. Immediately a motion was made that his salary be continued at \$4,500.00.

THE DELTA SITUATION

The telegram in the Record this week from Editor Tinnin calls attention to a fearful condition in Louisiana—over one hundred churches under water. This is awful. We have many in Mississippi in the same condition.

The average pastor is dependent on his salary for a living. These pastors are destitute. I am sure we pastors in "the hill country" will be glad to share with them. All we need is to get it started. Why not send them something? I am sending a check to Brother Gunter for \$25.00. Let's all send them something. They are our own brethren in the direst distress. Let's make it a brother's share with a brother in distress. —M. K. Thornton.

Poplarville.

"LET US BUILD"
By P. E. Burroughs

The present wide-spread effort of the churches to provide for themselves suitable housing constitutes a normal and gratifying phenomenon. President E. V. Mullins along with other thoughtful leaders declares that this movement for better and more adequate housing is long past due and must be hailed with approval. It promises expansion and enlargement for our churches and all progress must in the end come out of the progress and development of the churches.

An enlarged and suitable housing is essential to the prosperity and growth of our churches. Such housing is essential to the best ministry of the churches. The ministry of evangelism is often hindered by the limited space which makes it impracticable to assemble the people in larger numbers. The ministry of teaching and training finds serious handicap in the poor and inadequate provisions which our buildings offer. Social ministries are all too often impossible because our buildings offer no facilities for serving and for social gatherings. We can not build great churches in little buildings. We can not conduct varied and useful ministries in houses which offer no place and no equipment for such ministries. Therefore, "Let us build."

The buildings which the churches erect for themselves must needs be large and more or less expensive. Our church buildings must be large. The spirit of the times and the very genius of our churches demand it. To devise and build small houses would be short-sighted and foolish. The ministry of our churches is increasingly varied. The unity of our church life is such that every ministry on which our churches engage helps and strengthens every other ministry. These ministries blend together for the making of great and efficient church life. With the wholesome and scientific methods now offered for the building of the Sunday School, for example, there seems to be no limit to the growth of the Sunday School save that which is offered by the limitations of the building. Are our churches building houses which are too large? Who will point to a building anywhere which has proven too large? Our largest church buildings are usually filled and are often taxed to capacity during their first year. All too often their inadequacy is painfully manifest from the very day of their occupancy. Scarce any more hampering or blighting calamity could befall us than that the churches should erect small and inadequate buildings. Necessity is upon us. We must build and it behooves us to build worthily. Any other policy will doom us to a shameful littleness.

This building program will necessarily involve heavy expenditures. Many voices are warning the churches against pride and extravagance. Surely we must not build wastefully or extravagantly. The waste of money can not be justified anywhere, especially in the building of Christ's churches. May there not be peril in the other direction? Is not mean parsimony quite as hurtful and sinful as wasteful extravagance? Let us carefully avoid either extreme. Our buildings, within proper limits, must be costly. Good and substantial construction is costly. Such construction is the cheapest in the end. The impression seems to prevail in some quarters that the churches are wasting money in lavish and unnecessary expenditures. Without doubt some churches are doing this very thing. On the whole the facts do not justify this assumption and the hasty generalization may do injustice to the great number of noble churches which are seeking by heroic sacrifice to build worthy houses for the glory of God. Never have church buildings been more simply or sensibly designed than they are today. In the best usage the simplest and most natural lines are maintained and expensive ornamentation is discouraged. Costly? Yes, our church buildings are costly. So are all other substantial public and private buildings costly. To say that our modern church buildings are on

the whole unduly costly or are marked by wasteful extravagance is wide of the mark.

What shall we say of the somewhat persistent effort to make it appear that the slump in missionary contributions which has marked recent years is chargeable to the large number of churches which have erected new and expensive buildings. In his recent report to the Southern Baptist Convention, Secretary I. J. Van Ness shows conclusively that the churches which have erected new buildings are making an enviable record in their gifts to missions. He offers figures to show that while the gifts to missions of all of the churches of the Convention fell off in four years 16.5%, the gifts of 159 churches which had built fell off in the same time only 3.7%. Clearly it will be necessary to look elsewhere than to the forward looking churches which have built houses if we will find an explanation for the falling off of mission gifts.

Men who have not been intimately associated with a project for the erection of a modern church building can scarcely appreciate the difficulties and perplexities which those must face who undertake to provide adequate housing and equipment for growing churches. As one who is called to confer with groups in churches large and small in many states the writer has pleasure in bearing witness to the poise and care and economy which generally mark the efforts of these groups as they devise new buildings. The buildings which are being erected across the country justify by the larger ministries which they make possible the necessary expenditures, great as the expenditures must necessarily be. "Let us build."

A CALL TO PRAYER

Much to my surprise I was nominated as the Mississippi member of the Foreign Mission Board. I do not feel that I have a single qualification for the place, unless it is an abiding and consuming interest in the work of the Foreign Mission enterprise of Southern Baptists.

The Board is to have a meeting on June 14th in Richmond. Of course I know nothing of what is to be done, since I have never been to a Foreign Mission Board meeting. But all of us know that grave and serious problems face that Board in these days of decreased gifts and retrenchments.

Would it not be about the best thing pastors all over the state could do to have a special prayer for the Foreign Mission Board at the Sunday services on June 14th? Dr. Love calls on all Board members to be much in prayer for God's guidance during this meeting. May I call on all my brethren to bring this matter before the churches, leading the churches in prayer for God's grace upon those charged with so responsible a task?

—Roland Q. Leavell,
Picayune, Miss.

Dr. H. M. Harris, for several years a missionary to China, has been elected as teacher in the department of Christianity at Mississippi College. He recently was awarded the degree of Doctor of Theology at the Southern Seminary.

Pastor Norman L. Roberts resigns at Centreville to enter the Southwestern Seminary at Fort Worth, beginning with the summer school. He was recipient of the A.M. degree at Louisiana State University at the close of the recent session.

Dr. Ben Cox of Memphis writes: A few weeks ago I was glad to receive a check for the flood sufferers from Dr. Curtis Lee Laws, editor of the Watchman Examiner, of New York. This was his personal subscription. A little later he sent me another check for \$156.00 representing contributions sent in to the paper by those who desired their contributions distributed in a personal way. A little later another check came for \$138.19.

NORTHERN BAPTISTS HOLD CONVENTION OF GREAT SPIRITUAL POWER AT CHICAGO
By Frank E. Burkhalter

Northern Baptists are now concluding at Chicago not only the greatest convention they have held in recent years but a convention that has been characterized by a deeper spirituality and more missionary enthusiasm and inspiration than any other the writer has attended, North or South.

This result, so different from that which has obtained in recent years, is apparently gratifying to every element of the Convention and all are thanking God for it.

As an outsider from the South the writer is not prepared to define all the causes contributing to this gratifying result, but among the factors that lie on the surface and visible, therefore, even to a casual visitor are the emphasis given throughout the past year to evangelism throughout the denomination; the absence of factional fights on the floor of the convention; and a deep spiritual motive that has dominated the whole proceeding. While the emphasis upon evangelism throughout the year had evidently prepared the minds and hearts of the delegates for the reception of spiritual messages, probably no other Baptist in America could have been chosen by the committee on program who could have brought the needed spiritual messages so effectively as Dr. George W. Truett of Dallas, the new president of the Southern Baptist Convention, who had been chosen for the mid-day daily sermon prior to his selection to lead Southern Baptists next year.

Dr. Truett is as honored and loved in the North as he is in the South and the daily half-hour messages he has brought during this Convention have proven an incalculable contribution to the ongoing of the kingdom among our Northern brethren. He has employed simple, fundamental themes such as "What Think Ye of Christ?" a time for faith, the need of prayer, evangelism, and personal accountability to God, and he has driven home these Christian principles with all the power which his great personality, mind and heart and contact with God could command. Dr. Truett sought to decline the invitation but the members of the committee assured him he could render the cause of God a service at this time such as he could at no other, and he is glad now that he yielded and came. His daily messages have been the mountain peaks of the daily program, for the most part.

A detailed report of the proceedings is impossible within the brief space available, and I shall touch only upon the high points that would be of most interest to Southern Baptists.

1. The body decided by an almost unanimous vote not to tamper with its machinery at this time, discharging with thanks a committee of nine which sought to combine the two women's missionary societies with the regular Home and Foreign Mission Societies; re-define certain functions of the Home Mission and Publication Societies and the Education Board, and effect other minor reforms.

2. Continued the policy of budget control authorized by the Southern Baptist Convention, the finance rather than the executive committee exercising this function. The budget of the denomination for the new year was fixed at \$8,617,338, of which \$6,435,000 is expected from the churches and \$2,182,338 from non-donation sources. Each participating object is to limit its spending budget to 70 per cent of its share in this budget originally, with the proviso that if more than this amount is received, all moneys between 70 and 75 per cent of the budget shall be applied to the reduction of debts, where such exist, and that it shall have the option of employing all beyond 75 per cent either on its debts or on the enlargement of its regular work.

3. Resolved to continue its special effort at evangelism in the hope that every church this

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Thursday, June 9, 1927

THE BAPTIST RECORD

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year will keep this subject prominent on its program and push it with all possible vigor.

4. Elected to the presidency for the ensuing year W. C. Coleman, an outstanding Baptist business man of Wichita, Kans., vice-president for the past year. Mr. Coleman has long been prominent in the work of the Convention and is a conservative in his theology. The Convention picked Detroit for its meeting place next year and will probably meet the week preceding the Baptist World Alliance at Toronto, so that the delegates may take in the two meetings on one trip.

5. Gave emphatic recognition for the first time to the young people of the denomination, the Thursday night program put on by the young people when four young persons set out as many lines of service in which they were serving, and twelve others, representing as many nationalities held a kind of world cabinet meeting and told their purposes concerning the evangelization of their own peoples, forming the climax of the whole Convention.

The following observations may be of interest, contrasting as they do some features of the Northern Convention with our own: Our Northern brethren and sisters are not as hurried as we are. They come to the Convention to attend the sessions and many more of them remain until the sessions are over. Likewise, they are more orderly around the Convention hall than many of our own people, and the brethren here do not have the same penchant for seats on the platform that exists in the South.

The delegates are seated by states and the four most important committees—nominations, place of next meeting, order of business and resolutions—are named by these delegations in caucus, each committee consisting of one member from each state.

There is considerably less discussion from the floor than with us, but the delegates are ready to claim the floor when they feel there is an occasion for it.

The program committee makes larger provision for the consideration of missionary themes, this being made necessary in part by the fact that the Convention has four societies where ours has only two. Larger use is made of the stereopticon and the pageant in the dissemination of missionary information and inspiration. But that the missionary motive is made more prominent is evident from the fact that the young people's program was wholly missionary, while the presentation of a college baseball team from Japan was utilized by the Japanese professor accompanying them as the occasion for the delivery of one of the most effective missionary messages the Convention heard.

Taken altogether, the Convention has been an uplifting one in every way and the writer and other Southern visitors go back to their own places in the hope that their own people will join Northern Baptists in a rededication of themselves to the task of evangelism in their churches and to the propagation of the gospel at home and around the world.

Chicago, June 2.

FIFTH DISTRICT W. M. U. MEETING

The Fifth District W. M. U. will be held in Wiggins, June 9th and 10th. Sisters all over the district are cordially invited to attend. We welcome you to our splendid town and to our church.

Please send your names to Mrs. T. L. Martin, Wiggins, and if you expect to spend the night a home will be provided for you.

—Mrs. D. L. Null,
Pres. Local W. M. U.

On June 5th, the new Sunday School Building of the Delmar Baptist Church, St. Louis, Mo., was opened for use. We congratulate Pastor Ryland Knight on this evidence of the favor of God on his work, and that of his people.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

OUR PLANS FOR THE FUTURE

We are planning to carry on the stewardship work during the next few months just as Brother Deaton, our former Director, had it outlined. The dates for all the Stewardship Institutes and all of his other engagements will stand just as they are now, and we shall plan to fill them, unless the churches and pastors with whom the engagements are made wish to make a change in the schedule. There is, therefore, no need of anyone being confused because of having changed directors.

THE PLOWMAN WHO LOOKED BACK

We all love Brother Deaton and regret to give him up, but let us not be like the plowman who looked back, for Jesus said if a man looks back while plowing he, thereby, proves himself unfit for the Kingdom of God. Brother Deaton has done a great work in building up our Stewardship Department. I do not even promise to carry it on just as he would have had he remained with us, but I shall do my best.

My plea now is that we keep our hands to the plow and our faces to the front. A large field lies before us. Some of it must be broken up, and then cultivated. All of it needs cultivating. This calls for many workers. It likewise calls for hard work, but it must be done, and I believe it will be done before our Master returns. I know it will be done if we all work together, and keep on working.

"But what think ye? A certain man had two sons; and he came to the first and said, Son, go work today in my vineyard. He answered and said, I will not; but afterward he repented, and went. He came to the second, and said likewise. And he answered and said, I go, sir; and went not. Which one of the two did the will of his father? They said unto him, The first." (Matt. 21:28-31.)

"He that goeth forth and repeateth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." (Ps. 126:6.)

STEWARD-TRAINING

Much these days is said about teaching Stewardship. We must get deeper than that. We need to assume that all true Christians are stewards. Stewardship is not a degree of Christianity to be attained by long tedious struggle after conversion. In true conversion we instantly become stewards. The first breath of a new-born soul is a steward's breath.

Money is important in Christian work. But Stewardship is more important than money. And the Stewards themselves are vastly more important than Stewardship.

Our task now is not to teach to train Stewards. In war we do not teach patriotism to soldiers; we train them to fight. Their patriotism impels them into training for the battlefield. Military training tests their patriotism.

So in our present emergency, we need not waste much time teaching Stewardship. What we need is to win stewards and get them into training. Real steward-training will test our church members and bring them to know whether they are really Christians.

Teaching Stewardship may be a Sunday affair. Training stewards has to be a serious week-day matter. One is logic; the other is life. One is thought; the other is doing. We can have pious talk about Stewardship dressed up in Sunday clothes. But living Stewards have to work in

everyday clothes. Teaching Stewardship and training Stewards—is there any difference between them? Yes, a difference as wide as the difference between a sermon and a life, as wide as the difference between Sunday and the week days.

We must train Christians in Stewardship. "Stewardship is God's school for preparing men for partnership with Himself," says McConaughy. Stewardship is a discipline, a school for Christians. We do not teach school to students; but we are to train students in school.

This is an immense work. It puts our churches to training Christians in all uses of money; earning it, spending it, saving it, investing it, giving it. This brings us into week-day work. It presses into use the whole week our idle Sunday School rooms. We have barely begun it.

This matter must be taken up seriously in our colleges and seminaries. It calls for an army of a new type of teachers for our churches.—The Next Step, Mars Hill, N. C.

THE ONLY HOPE

In the recent Convention there was little said from the platform about Stewardship. Only twice was it strongly stressed, and then under depressing conditions.

But Stewardship was a whispered word all through the convention hall. It was said aloud on the streets and in the hotels. It is silently pervading our Southern Baptist thought. It is going to break out as the supreme issue in one of our Conventions in the next few years.

That is the hope of our work. We can not operate under a budget for all our regular work without it. We are slowly realizing that the old appeal method of raising money is done. We cannot hang a budget on appeals. We shall have to build it on Stewardship.

Our gradual realization of this fact is the first streak of daybreak in our present deepening distress. Stewardship is becoming in the thinking of a few of our leaders vastly more than a mere method of financing Christian work. They are getting beyond a shallow belief in it; it is already to them a reinterpretation of Christian experience, a creative conviction in their souls reshaping their whole religious thought and feeling, and blazing forth with new power in their preaching. This is our hope now for our Baptist work.

Oh, for a Revival in us preachers that vitalizes Stewardship, and then for a plan in our churches for training Stewards—these will bring us victory.—The Next Step, Mars Hill, N. C.

Evangelist E. E. Huntsberry and Singer Byron Cox have just concluded a great meeting at First Church, Gainesville, Texas. There were 83 additions to the church and many other professions of faith, some of whom are expected to join the Baptist Church. Besides this there were nine volunteers for world-wide service and many others redevoted their lives to the Lord.

You could hardly call it making hay while the sun shines, but the sugar manufacturers raised the price of sugar when the "sugar bowl" in Louisiana, which raises one per cent of the sugar, was threatened with overflow. But it was certainly rising to the occasion. Who was it said "there is a tide in the affairs of men which taken at the flood leads to a fortune"? If these gentlemen have been sick because the tariff was not high enough, they are probably now sugar cured. The rest of us will have to take the pill without its being sugar coated.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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Attention! An Important Letter!!

Does it look like a waste of valuable space to print on this page a letter that has been sent to every Society in the State?

Well, it may be. But for fear some President may fail to receive her package containing this letter; and for fear some other President may think on receiving it that a more convenient season may be found for opening the package and placing it aside indefinitely; and for fear some President may forget to read it to the Society; and for some other reasons, the letter sent out with the **VERY IMPORTANT** literature is given here.

Please read it, Sister. Please see that it is read to your Society. Please see that the package of literature is wisely disposed of. Please see to it that the report blanks are returned on time.

How we shall thank you for heeding these requests.

My dear Society Sisters:

This letter goes to your President nearly a month before the close of the quarter, so you will get your report blanks quite early this time. I know your President will give them to the officers who in turn will take good care of them until the close of the quarter; then send one to each of us who claims the privilege of having them. Remember that the Mission Study Leader and the Stewardship Leader will report on the card used by the Secretary. The Personal Service Leader and the Young People's Leader send out separate cards.

Along with this letter goes a Minute of the State Meeting in Meridian, April 5-7. You are urged to hold a "little convention" in your society, using the material given in this Minute. You have all the reports here. You will of course, miss the inspiration of the missionary addresses; but much inspiration as well as information can be gotten from the Minutes.

Along with this letter goes a copy of the Policy for the year. Please have this read before the society as soon as practicable. Perhaps you may not have time to take it all at one meeting; but let not one society leave it unread. It is our Plan of Work for the coming year.

Along with this letter goes a leaflet, "God's Cooperative Program". On the front of it is a small chart. Have some one in your church to make you a large one. The more you study it, the more you will see in it. Then be sure and listen as someone in your society reads the leaflet to you as a body.

In a short time your Vice-President will write you concerning the small sum we will need from each society this year to meet our scholarships and our "Specials"—these are Margaret Fund, Training School Expense Fund and Bible Fund. I know you will be glad to help out with these Causes.

Most cordially your Secretary,

—M. M. Lackey.

Last Call for Ridgecrest

When you read this it will be time to pack your baggage, do the last minute things and make your reservation for Ridgecrest. If for any rea-

son you have not sent your registration fee to Miss Juliette Mather and have not a certificate guaranteeing the reduced rates offered by the railroads, call on me. I have been sent a few to be given out to those who are too late applying to headquarters.

I trust the Y. W. A.'s and R. A.'s have heeded the correspondence we have had regarding the camps at Ridgecrest and are planning to send a representative JUNE 13th. I am expecting a good delegation from Mississippi.

—Fannie Traylor.

Excerpts from President's Message

Mrs. W. J. Cox

The Field Is the World

The goal of all true progress is the establishment of the kingdom of God in the human heart. Nations, governments, kingdoms make way for this mighty purpose of God as it unfolds in one sublime eternal design. The most extensive, comprehensive and resplendent challenge of life is to share in this magnificent triumphant task. Christian womanhood has taken her place in the vanguard of this noblest of movements. This organization of the Woman's Missionary Union has seen the dawning of a new era of mission progress. Its life has spanned a distinctly notable period in denominational achievements.

Every enduring cause passes through at least three degrees of change or development. Its launching is marked either by excessive praise or extreme disparagement. The second stage is characterized by a reconstruction of ideas. If at first it has been underrated, then in the second instance its merit is possibly overvalued. Lastly, it takes its final, rightful place, it attains the serenity of assured worth. Such appraisal represents the present status of the Woman's Missionary Union. It has taken its place in the churches as a force in teaching, training, enlisting, giving and fostering a zeal for missions.

The human heart ever yearns after wider horizons and larger accomplishments. In its last annual session this body set in motion plans for an extensive enlistment campaign to culminate in the celebration of our ruby anniversary. The ideal of this enlistment program is a missionary society in every Southern Baptist church; an increase in every grade of organizations for young people as well as a larger enlistment of the members in our churches in existing organizations.

All art, all achievement are preceded by a certain mechanical skill; so as plans are presented and suggestions offered during these sessions it is not necessary that we have uniformity of opinion, but it is necessary that we have unity of spirit and purpose. It is vital that we have a clear vision and a hearty, unanimous pledge to exercise constant vigilance in a cooperative effort. History tells us Napoleon was defeated at Waterloo because he failed to write a message to his advancing officer plainly. He wrote "The battle is on." Instead of rushing to Napoleon's assistance the officer with his 34,000 men marched leisurely for he had read the message, "The battle is won," because of careless writing. Formulated plans for a great enlist-

ment campaign must be passed from worker to worker in a clear, concise, enthusiastic manner.

The Uplifted Eye

The field which meets the uplifted eye reveals the most momentous fact known to the human mind; 950,000,000 human beings groping in heathen blackness without consciousness of Christ. When this Christ looked out over the field of the world He cried, "Other sheep I have which are not of this fold; them also I must bring." The uplifted eye reveals that the need of the Savior is universal. Yet, the report of the Foreign Mission Board shows only one missionary in foreign service for every 7,400 of our membership. In contrast, recent statistics state that out of every 1,600 members of evangelical churches at least one has gone to the mission fields. Have Baptists lost the missionary vision? Has our Union held high the torch?

Within the bounds of the Southern Baptist Convention territory lies a tremendous challenge in the Jew, the Indian, the immigrant, the negro. Our mountain work and schools are power-houses of potential force and influence. The pure blood of the Anglo-Saxon race found in these mountains is heroic when harnessed to worthy ideals. The department of mountain schools states that a quarter of a century has gone by without any immoral conduct in connection with any of the schools, more than one hundred thousand boys and girls having passed through these schools in that time. A thousand of these young people are turned away each year because they have no money to pay expenses, there is no more work to assign and no fund on which to draw. Missionary societies near these mountain sections could extend their work in a definite, constructive way into isolated communities. One could easily imagine that Jesus, given our opportunity of transportation, would respond to their needs. Our mountain women and young people need the friendliness of this contact. The missionary organization carries a well-rounded Christian appeal to every person. Its tendency is from the fireside into a larger sphere. It educates, liberates, stimulates, motivates.

The Minutes of the Southern Baptist Convention reached us a few days ago. The work is up to the usual high mark.

After three years worshiping in the High School building, the Murray Church in Kentucky gets into their new building June 12.

On the first Sunday following the revival meeting at Bay St. Louis, Pastor J. G. Gilmore welcomed six more into the fellowship of the church, and others are expected.

Dr. R. A. Torrey returns to Moody Bible Institute after some twenty-five years of absence in evangelistic work and will be Special Lecturer on Bible Doctrine and Evangelism.

It is reported that the church at Magnolia has called Rev. S. G. Pope of Moorhead and that he is expected to accept. If he does, they will not be disappointed in his preaching.

Thursday, June 9, 1927

THE BAPTIST RECORD

WHEN THE BABIES PESTERED
THE OLD MINISTER
(By An Old Minister)

Many years ago when the Old Minister was quite a young preacher and unmarried, he was pastor of a village church, some of whose members lived out in the country. In those days the most of the churches had preaching once a month on Saturday and Sunday. At a Saturday meeting of this village church a country woman was present with her little boy. The little fellow became restless during the sermon, and the mother failing to get him quieted in the house took him out the door, which was directly in front of the pulpit, and in full view of the preacher and most of the congregation, and gave him a thrashing. When she thought she had him "settled", she brought him back into the house, but he soon began again—so she took him by one arm, close up to the shoulder, and lifted him bodily through an open window, onto the ground outside and let him stay there and "cry it out". Fortunately there were not many present (as it was Saturday), but there were two young ladies there who were very much amused at the embarrassment of the young preacher. The next day the house was full of people, and when I saw the woman come in with the little boy, I was distressed at the thought of what might happen. However, she gave him a stick of candy with a red streak around it, which "settled" him, and he gave me no further trouble.

On another occasion, when the old minister was pastor of a large country church, the house was full of people and a little fellow began strolling over the house. He soon came around and got into the little open pulpit behind me, but as I was interested in my subject I paid but little attention to him. Very soon, I noticed the people all over the house smiling—some of them laughing. I knew they were laughing at the baby behind me, and it began to look as if the little fellow would break up the meeting. So I said: "Friends, please don't notice the baby; pay attention to me. Babies are no show. There are lots of them all over the country, and you can see one just any old time". Of course, the mother came and took him out of the house, and I picked up the thread of my discourse, which I had almost lost, and finished my sermon as best I could. After the service several apologized for misbehaving in church, but said they couldn't help laughing at the baby. One old brother said to me: "If you'd a seen that kid you'd a laughed too".

I said: "What in the world was the matter with the kid?" So it was explained to me that his little sailor hat, which had a rubber band to go under the chin had slipped off of his head onto the back of his neck. Looking to one side he saw the brim and tried to take hold of it. As he turned, the hat, of course, turned out of his reach, so he began to go 'round and 'round, like a dog trying to get hold of the end of its tail.

While preaching at one of my

country churches some years ago a little boy undertook to "pick a play" with me. He would hide behind the door shutter, which stood partly open (the door being at one side of the pulpit), peep around at me and "hollo" as loud as he could, as if he was trying to play "hide and seek" with me. Failing to get my attention in this way, he came out into the open and wadded up his little old wool hat and hurled it at me with all his might. After trying this a few times and still failing to get my attention, he came 'round in front of the pulpit, lay down on his back with his feet toward me, and spent a while kicking up his heels at me. His mother was sitting on a front seat with an infant on her lap, smiling upon the boy as if she thought he was a wonderfully smart "chap". After the service, a brother in speaking of the sermon said he thought I did well under the circumstances. Candidly, I thought so too. When the little fellow started his performance, I realized that I was "up against a proposition", so I braced myself for the conflict and resolved to preach that sermon at all hazards.

However, the old minister does not mind the crying of babies, nor the "cutting up" of rude little boys in church, provided their mothers will carry them out of the house before they get too bad,—near so much as he does the lazy brother who goes to sleep on him, or the shallow pated young people who laugh and talk during the services. Someone has said that when little children, or anybody else, misbehave in church, they are like good resolutions—they should be carried out.

GRADUATES IN NURSING

Twenty-six young nurses, graduates of the Training School of the Baptist Memorial Hospital, received their diplomas in the commencement exercises, held at the Union Avenue Baptist Church, Memphis, Tuesday evening, May 24th. These young women came from five States: Eleven each from Mississippi and Tennessee, two from Arkansas, and one each from Kentucky and Missouri.

The exercises were made inspiring and pleasing by an audience that filled to standing room the large auditorium, the Woman's Auxiliary had decorated in a beautiful way, and music that fit the occasion was well provided by Mr. Richmond, church director, and his choir.

Then the class had Mrs. W. J. Cox, President of the W. M. U. of the Southern Baptist Convention, to make the address of the occasion. As everybody who has heard her knew, her words were beautiful and uplifting. Dr. Percy Toombs, of the Training School faculty, brought happy congratulations from the medical profession to these nurses just entering upon their responsible duties as nurses.

Miss Archer, Superintendent of Nurses, presented the class to the trustees for graduation, and Mr. Gates of the Executive Board delivered the diplomas.

Of course, gifts and flowers for the young graduates added joy to the occasion.

—M. D. Jeffries.

MT. PISGAH CHURCH, CARROLL
COUNTY

Members and friends of Mt. Pisgah Church are planning for a great revival to begin third Sunday in August, which is the 21st day.

Rev. W. W. Kyzar, who is engaged in evangelistic work in Mississippi, will do the preaching; Joe Canzoneri will have charge of the singing, and Miss Mollie Harper will be pianist. These are all splendid in their line and a great work is expected during the ten days the meeting will last.

We want you to come out and help us, and if you cannot be present in person to help in the Lord's work, help us with your prayers.

—L. D. Sellers, Pastor.

WATER VALLEY

Dr. H. M. King helped in our meeting in May. His messages seemed to be God's voice calling us, to which many gave earnest heed and responded. It was a true revival. Praise the Lord!

The singing was under the direction of Mr. Frank Graziai, whose home address is 322 Poplar Street, Chattanooga, Tenn. I have never had with me a more satisfactory singer; a most acceptable soloist, fine director, deeply consecrated and he has also a winning testimony, I believe that if any one needs a singer and can get Frank, you will want him again. There were 38 additions, 22 for baptism!

We will begin our Daily Vacation Bible School June 13. This will be our second year with the D. V. B. S.

Dr. R. B. Gunter will preach for us Sunday, June 12, and assist in ordaining Mr. J. H. West, Mr. W. B. Hunter and Mr. L. P. Boyett as deacons.

—Pastor J. G. Lott.

In a restaurant a hat fell off a peg and dropped right on top of a piece of pie that was covered with whipped cream. The owner of the hat called a waiter.

"Well," said the waiter, "what do you want, a new hat or another piece of pie?"—Youngstown Telegram.

A live-wire salesman rushed up to the home of a doctor in a small village about three a.m. and asked him to come at once to a distant town.

The doctor cranked his flivver, and they drove furiously to their destination.

Upon their arrival the salesman asked: "How much is your fee, doctor?"

"Three dollars," said the physician, in surprise.

"Here you are," said the salesman, handing over the money; "the town garage keeper wanted \$15 to drive me over when I missed my train."

The objector to prohibition spoke bitterly. "Water has killed more people than liquor ever did."

"You are raving," said the teetotaler. "How do you make that out?"

"Well, to begin with, there was the flood!"

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"The yellow can
with the black band"

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**THE ANTI-SALOON LEAGUE—
AN APPEAL**
By T. J. Bailey, D.D., Supt.

1. With a deep conviction that the work the League is trying to do is necessary to the fullest development and greatest efficiency of our churches, we are pressing it. The work the League is trying to do may be likened to the work of clearing up and preparing a field for the plow. Such work is difficult and slow. The timber must be cut away, the bears and vines removed, the stones, roots and stumps must be taken away, the creeks straightened and deepened, and the low places drained. All this is dirty and laborious, but essential before the plow can be used successfully. So, clearing out the liquor business with all its concomitants of swearing, lying, cheating, stealing, fighting, killing, disturbing public worship, breaking the Sabbath and drinking up money that ought to be used for family needs and church purposes, is necessary that the gospel plow may be thrust into the fallow ground and the seed of the truth be planted in well-prepared soil, and as far as possible all hindrances to the growth of the plants of the kingdom be removed.

2. The League has not the funds with which to do this work. It is entirely dependent upon people who love God and humanity for means to do this work of drudgery, to make conditions better for pastors and churches. In the end the churches will be the beneficiaries of the League work. It is, therefore, natural as well as necessary that the League should turn to the churches and Sunday Schools for help to do a work that is necessary to their well-being. It is doubly important to turn to the Sunday Schools, as they will constitute the future churches. If we can so instruct and enlist our Sunday Schools as to inspire in them correct principles and practices, we shall have virile and efficient churches in the future. The League must look to the churches and Sunday Schools for all the help it receives. People who will not line up with the churches will not aid any agency seeking to make the world better. Therefore the Anti-Saloon League being an agency for the moral uplift of human beings must look to the best people for support; and I do not hesitate to say that the very best aggregation of people in the world are Christians.

3. There are two main reasons why our League is appealing to the Sunday Schools. First, the churches' budgets are so large that they hesitate to take on anything more, however important it may be, and the Sunday Schools are not so loaded up. Second, and mainly, we turn to the Sunday Schools for the good we may hope to do them and through them the churches, particularly of tomorrow. If we can firmly fix temperance principles in the minds of the young and enlist them in giving to the cause of temperance and prohibition, we shall have much stronger advocates of temperance and prohibition in our churches in the future; and that being true,

much stronger churches.

A very large majority of our young people under the age of twenty never saw a saloon and do not know the horrors of one, therefore they are not competent to compare present conditions with conditions under saloon rule. For this reason they are much more susceptible to the pernicious and false propaganda that is now flooding our country. We should teach them the truth about saloon days and the great blessings of dry rule. Some thought when prohibition laws came, there would be perfect enforcement of them. This was a short-sighted and foolish thought. As they now hear of some whisky being sold and occasionally see a drunken man, they are disappointed and discouraged, and allow people who sympathize with the liquor business to poison their minds with declarations that there is more liquor sold and used today than when we had open saloons. No well-informed, thoughtful person can entertain that view for one minute. But, if our young people are not taught better, they will believe this falsehood. There is no better time or place to teach them the real facts about the liquor business than in our Sunday Schools right now. May the Lord lead us older people to be faithful at this point, and "serve our day and generation well."

Prayers are ascending this moment that some large-hearted persons who may read this and who have the means will send the League liberal checks, and thus become helpers in saving the youth of our country from a drunkard's career to a life of Christian service.

INTERMEDIATE COLUMN

Here are three letters received from three standard classes this week telling how YOUR class can reach the standard also. They KNOW. You say, "But that will not work here". Of course not. It didn't work there either. They worked it.

Intermediate girls III of Columbia write:

"Our class is so glad of an opportunity to tell you and other girls about our work as our class song is 'Help Somebody Today'.

We have ten girls in the class and the majority are good workers. We have an average of 100% attendance about twice a month. We also have our monthly business meeting at which time we discuss everything concerning our class and its work. But we think most of the credit goes to our teacher, Mrs. S. E. Lawrence. She not only teaches the lesson from the Sunday School book, but the Bible, along with prayer, service and our duty to God. We not only think of our class on Sunday, but during the week days."

The Friendship Class, also of Columbia, writes:

"To become a standard class and to maintain that standard requires quite a bit of work and the full cooperation of the teacher and pupils. The first goal we strived to reach was the grade on the six-point record system. After this our work

was comparatively easy for the other requirements are easily obtained".

The girls remind each other during the week to be 100% on Sunday and when a member is absent the teacher, Miss Hallie Bass, appoints one particular girl to bring her next Sunday. She communicates with her pupils each week by means of cards, sometimes urging them to be 100%, etc. Sometimes, as she varies it, she makes it just a plain invitation.

She goes on—"We hold our business meetings regularly and usually have a social each month. When we took our examination, nearly every pupil was present and the papers were unusually good. We keep our standard certificate in our class room and each Sunday morning we admire it and try to devise plans by which we can keep it always. With a class of wide-awake interested 15 year old girls, a good superintendent and cooperative pastor and workers as we have, every class can and should be standard."

Miss Lena Causey of Vicksburg writes:

The Sunshine Class is proud of attaining the standard and we are striving not only to remain a standard class but to raise our percentage and increase our number. We have doubled our enrollment since promotion day. Our percentage last quarter was 84 and for April was 89%.

My class of girls are very ambitious to be the best class in our department. Our first step toward being a standard class was to place the standard on the wall of our class room. Each Sunday we checked up our record and every girl worked toward this end. Any girl who failed to be 100% was urged by every member of the class through the week to make that point the following Sunday, and was reminded of it by telephone on Saturday. I telephone each of my girls every Saturday, and line them up for attendance. Our vice-president also phones them on Saturday urging 100%.

We have an attractive honor roll and my girls work hard to be on that. A wall record showing the star classes each Sunday and the honor class, the one making the highest percentage, has helped too. I think that our monthly business meetings have been fine. We discuss the standard each time and I have made our meetings as attractive as possible. Then, too, our superintendent has given a picnic, or some sort of outing, at the end of the quarter for the class that led the department, and if there is anything that my girls like, it is a picnic. We have reached the standard through hard work, and hope to remain standard by continued effort.

The Sunshine girls have painted all the tables in the department this month as their activity. They not

only did it well, but got a lot of fun out of doing it."

A Suggestion

Get your wall standard, class. Put a big blue seal by every point that you have reached. Put a blue seal on a small card for each point unattained. Let them hang in a row beside the standard. It will be a regular game of "Three little chickadees sat on the wall, one flew away and then there were two." Because as soon as one of the points is reached, that seal can be pinned on the standard, in place. If the next Sunday, the class falls down on that point again, put it back with its little "blue brothers" on the wall.

A Request

What are you doing that works? We want to pass it on. Let the secretary write up the activities of the class as these other classes have done.

An Offer

An award will be given to the person or class who will write the best Intermediate song. An original tune may be used but is not necessary. All songs are to be sent to Miss Von Hagen, Columbus, by July third.

IN SEARCH FOR A MATRON

I have two vacancies for Matrons in the Orphanage, and am anxious to locate God's called women for the places. I do not believe that anyone should accept such a position unless felt called of God to this line of work. This position is one that is hard to fill, requiring the ability to govern with a smile. And I am not employing anyone unless talented either as a dress-maker or musician. It does not necessarily require a professional in either, but one must be able to teach our girls.

This is a great opportunity to invest your life in the lives of others. I prefer a lady between the ages of 25 and 50. Pray over it before you write.

—B. E. Massey, Asst. Supt.

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Tennessee

begins Sept. 28.
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School

Thursday, June 9, 1927

The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

"Thy Word Have I Hidden In My Heart"

99. Praise ye the Lord. Ps. 106:1.
100. Pray without ceasing. I Thess. 5:17.
101. Prove all things, hold fast to that which is good. I Thess. 5:21.
102. Put on the whole armor of God that ye may be able to stand against the wiles of the devil. Eph. 6:11.
103. Prepare ye the way of the Lord, make his paths straight. Luke 3:4.
104. Prepare your hearts unto the Lord and serve Him only. Sam. 7:3.
105. Pure religion and undefiled before God is this to visit the fatherless and widows in their affliction and keep oneself unspotted from the world. Jas. 1:27.

My Master

I had walked life's pathway with
easy tread,
Had followed where comfort and
pleasure led:
And then by chance in a quiet place
I met my Master, face to face.

With station and rank and wealth
for a goal,
Much thought for the body, but none
for the soul,
I had entered to win in life's mad
race,
When I met my Master, face to face.

I had built my castles, and reared
them high,
Till their towers had pierced the
blue of the sky;
I had sworn to rule with iron mace,
When I met my Master, face to face.

I met Him and knew Him and
blushed to see
That His eyes, full of sorrows, were
fixed on me;
And I faltered and fell at His feet
that day,
While my castles melted and van-
ished away;

Melted and vanished, and in their
place
I saw naught else but my Master's
face;
And I cried aloud: "O, make me
meet
To follow the marks of Thy wound-
ed feet!"

My thought is now for the souls of
men.
I have lost my life to find it again,
E'er since alone in that holy place
My Master and I stood, face to
face.

—Selected.

The Hunter

When men go hunting, they take
guns, dogs, traps, nets, axes, spades,

shovels, or some other equally unnecessary equipment, depending upon what they intend shall be the object of the hunt. They derive a thrill from bringing down a bird winging his way across the blue, or from making the squirrel come down from his lofty perch and fall a fluffy heap in the grass. The hunter is triumphant who stills the quivering heart of the fleet footed fawn, or takes away forever the strut of the stately wild turkey. The rustic youth takes fierce joy in seeing the obstinate coon jump from the felled tree to be caught and torn by the dogs. These hunters roam the woods and meadows with eyes that seeing see not, except it be evidence of their prey; mink tracks in the vicinity of the trap are very interesting.

But a mightier hunter than these goes forth unarmed, saved for his seeing eyes, his alert mind and his understanding heart. He knows the haunts of the timid wild creatures and respects their privacy with true gentlemanly courtesy. He knows the place of the tufted blue eggs and the speckled brown ones and would never betray it to any enemy and would be very careful to what friends he revealed the thrilling secret. He knows where the gray squirrel hides her babes and how she trains them when they're older. To him the dull brown leaves mean soft rich earth mold and better food for all the shy wild flowers growing so gaily and happily for all who care to hunt as the true hunter should.

Here is a tiny trench. What is it? A washed out mole track. Ah! that is interesting. Here that busy little creature burrowed and made himself a passage way. Yonder is a little ridge of broken earth and it moves. It is growing larger; now it reaches a hard beaten path and a little mole comes out on top of the ground, hurriedly wriggling and wiggling and groping for softer earth in which to burrow. To the hunters who shed blood, he is just a stinking little animal whose hide is not big enough to be of value. To the real hunter he is one of God's own creatures and is wonderfully made. He has no eyes. He needs none. His nose is tiny and pointed and hard, but not too hard to be sensitive, to help guide him into the best way. His teeth are small and very sharp. His front feet are strong and broad, and set at just the proper angle for digging, with toes strong and sharp; while the hind feet are very slender, tender and narrow. And the beautiful fur is so thick that the skin cannot be seen, even though the fur is pushed aside. This is but a brief beginning of what he with eyes that "seeing see" may learn of one little creature as he goes hunting in

the garden, orchard plot, forest reserve, or big woods. It is true he brings back no bloody trophies from the hunt, but he brings a mind refreshed and thrilled by what he has learned, a heart content and warmed by close relationship with the manifestations of God's love and power, a soul at peace with the Creator of a world so interesting. He has stored up within himself a great force of reserve strength to meet whatever duties may confront him.

And when he feels that the store is getting low, that the body tires easily, that the mind is growing dull, that the heart is somewhat numb, that the world is beginning to get awry, at any rate it is looking as though it might get that way soon, then it is time to go hunting again. He must not neglect the hunting if he would "see life steadily and see it whole."

A Hunter of Another Sort

A man has genius as a writer, has the power to use language gracefully and well, has the compelling power that holds and commands interest, is naturally endowed to hold sway over the minds of millions of his fellows; but instead of presenting the fine and high things of life he writes only of the ugly, the sordid, the distorted, calling this realism and assuming that there is no other side. He takes vicious, weak or abnormal youth, who brooks no restraint, who commits all sorts of follies, errors and crimes under the guise of "self-expression", "liberty", "finding himself", "living his own life" and presents him to us as typical of the youth of our day. And passes by as not existing the hundreds of fine, courageous boys and girls who have noble ideals and lofty purposes in life, who revere and honor God, who respect and honor their fathers and mothers, who obey the laws, and appreciate the privileges of Christian citizenship.

This writer is like the hunter, who has all the proper equipment—hunting clothes, woodsman's hat, high laced boots, and the proper sort of implements and instruments to gain whatever he might choose from the earth, air or water, but he returns from the hunt bringing only poisonous bugs, reptiles, toads, weeds, and ugly slimy creatures from filthy bogs and streams.

MR. P. C. RATLIFF

At Commencement exercises on Monday, May 23rd, Howard College, Birmingham, Alabama, conferred the degree of LLD. on Mr. P. C. Ratliff. Mr. P. C. Ratliff has been an active member of the Board of Trustees of Howard College since June, 1903, and for the past eight years has been president of the Board.

In conferring the degree, President J. C. Dawson stated that no man in recent years had been more useful to the College and to the Baptist denomination than Mr. Ratliff. For nearly twenty-five years Mr. Ratliff has loyally supported the College, giving his time, money, and wisdom to the making of the institution. Mr. Ratliff has not only filled a large place in the life of Howard

College, but in the life of the Baptist denomination of the state and of the South. In important matters pertaining to denominational policy, the Baptists of Alabama look to Mr. Ratliff for advice. For years he has occupied important places on committees of the Southern Baptist Convention.

In the events leading up to national prohibition, which is one of the greatest reforms of modern times, Mr. Ratliff was one of a very small group of men under whose leadership Alabama was brought into the prohibition ranks.

Mr. Ratliff is quiet and unostentatious, but nevertheless is a highly efficient public servant. Howard College desires on this occasion to confer the degree of LLD. on Mr. P. C. Ratliff as a token of recognition of the splendid public service that he has performed.

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Patrol Leader: "That so? There are not many writers who can make a decent living from their pens."

Scout: "But he isn't a writer. He raises pigs."—Methodist Advocate.

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Sunday School Department

SUNDAY SCHOOL LESSON

June 12, 1927

R. A. Venable

Peter Delivered from Prison,
Acts 12:5-17

Introduction:

1. The church at Jerusalem suffered persecution at the hands of the Sadducees and the chief priests. Acts 4:1; 5:17. 2. Afterwards the Pharisees were the ringleaders in the onslaught against the disciples. Acts 5:11-14. These Hellenistic Pharisees were virulent in their hostility to the Christian movement. The central figure of their attack was Stephen, who enjoys the honor of being the first Christian martyr, sealing his testimony with his blood. 3. Now Agrippa, the grandson of Herod the great, the king of Judea, whose realm had grown in dimension equal to that of his grandfather puts forth his hand against the most conspicuous leaders of the new movement. "James, the brother of John, he slays with the sword. He was ambitious, unscrupulous, sagacious and cruel in the advancement of his selfish schemes. The motives which inspired him to take such extreme measures are not disclosed. He masqueraded in the religious toggery of the most zealous Phariseism of his time, not because of his devotion to that school of religious thought, but to carry favor with a following which might make his tenus of office more secure. He was prompted by the spirit of the demagogue. When he slew James with the sword, noting the adulation which it brought him, he sought to enhance the popular applause by taking the life of Peter also. Having arrested the Apostle, he cast him in ward guarded by sixteen soldiers awaiting the end of Passover Week."

1st—"Peter, therefore, was kept in the prison; but prayer was made earnestly of the church unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and guards before the door kept the prison." (Verses 5-6.)

(1) The precautions against the possibilities of Peter's escape seem to argue the gravity of the offense alleged against him, or the savage purpose to end a growing movement by destroying its well known and powerful leader. (2) The impending tragedy did not disturb the tranquility of Peter's mind. He quietly sleeps between two soldier guards bound with a chain to each. God gave him beloved sleep. (3) Peter's abiding confidence in God brought him a restful repose undisturbed as to what another day would bring him. The same confidence in God impelled the church to earnest prayer in his behalf. Peter's complacency of mind and the earnest supplication of the church are the

manifest tokens of the divine presence and power in frustrating the purpose of Herod to arrest the progress of the kingdom in Jerusalem and throughout his realm. The power of prayer is the power of God.

2nd—"And behold an angel of the Lord stood by him, and a light shined in the cell; and he smote Peter on the side and awoke him, saying, 'Rise up quickly. And his chains fell off from his hands. And the angel said unto him, 'Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, 'Cast thy garment about thee and follow me. And he went out and followed; and he knew not that it was true, which was done by the angel, but thought he saw a vision. And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city, which opened unto them of its own accord. And they went out and passed on through one street, and straightway the angel departed from him.' (Verses 7-10.)

(1) Every detail making up the frame work of this notable miracle is significant and worthy of our best study. The graphic description of the miraculous event contains no disturbing elements to those who believe in the interposition of God, in behalf of his chosen leaders, and for the consummation of his redemptive purpose.

(2) That God should appear in Peter's prison cell in the form of an angel, effecting his deliverance and the method employed, afford a striking illustration of the function of angelic spirits in the divine service, commissioned for the benefit of those who inherit salvation.

(3) The calmness with which the angel performs his work of deliverance and his normal, human method he employs serves to place the supernatural power with which he was clothed into an instructive form. (a) The celestial light dispelling the darkness of the prison cell. (b) The falling away of the chains which bound Peter to his guards, the automatic swinging open wide of the iron gate are the manifest evidence of the presence and power of divine energy. (c) The normal, human form of service rendered by the angel is outstanding and instructive.

(1) The touching of Peter's side to awake him from his sleep. (2) The command to rise up quickly, to gird himself, to put on his sandals, and to cast his cloak about him, and to follow him were such orders as any human friend could have given, and called for no supernatural strength on Peter's part to obey. Peter was not borne from his cell upon the wings of supernatural power into the city, but his means of locomotion were his feet. God does nothing for us we can do for ourselves. Peter's state of mind was one of bewilderment. He could not understand the

mysterious experience through which he was passing. He could neither determine the source from which they came, nor their reality. "He was so overpowered by the wonderful source of his deliverance and confused in his consciousness, that what had been done by the angel was not apprehended by him, as something actual, as a real fact, but that he fancied himself to have seen a vision. (3) The deliverance has been effected. Peter is in the clear. The angel's mission has been accomplished, and immediately he takes his departure, leaving Peter to reflect upon the strange experience, and carry out his own volitions untrammelled by any behest from his angelic deliverer.

3rd—"And when Peter was come to himself, said, 'Now I know of a truth that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary, the mother of John, whose name was Mark; where many were gathered together, and were praying.' (Verses 11-12.)

(1) On the departure of the angel, Peter falls into a soliloquy. He was reducing his marvelous experiences to an orderly form, giving articulate expression to every incident involved in his deliverance from prison, from the hand of Herod and to the disappointment of the expectation of the people of the Jews. Peter's mind no longer hovers over doubtful bounders, as to the source and the reality of his escape from the deadly purpose of Herod and the rancorous hatred of the Jews.

(2) Peter not only set his experiences in orderly array, in his own mind, but considered also how these were to enter into his future course of conduct. His deliverance did not level up in him the spirit of defiance of his enemies, nor obviate the necessity for the exercise of prudence. The conclusion to which he arrived comes to expression in his subsequent retirement to another place; where and for how long a time we are not told.

(3) Before his retirement from the scene of his labors and the perils which threatened him, he betakes himself to the assembly of his brethren at the house of Mary, who were engaged in prayer for his deliverance.

4th—"And when he knocked at the door of the gate, a maid came to answer, named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in and told that Peter stood before the gate. And they said unto her, 'Thou art mad.' But she confidently affirmed that was even so. And they said, 'It is his angel.' But Peter continued knocking, and when they had opened they saw him and were amazed. But he beckoning unto them with hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, 'Tell these things unto James and to the brethren. And he departed and went to another place.' (Verses 13-17.)

1. The appearance of Peter at the

door of Mary's house, the place of meeting of a large number of the brethren, engaged in prayer for his escape, forms a fitting climax to the struggle between the powers of darkness and the powers of light.

2. The joy of Rhoda at the sound of Peter's voice and the incredulity of the brethren at her announcement of Peter's presence at the door are in accordance with the situation conceived. There is nothing of the fictitious, or legendary, in the account. Rhoda and the assembly move true to human form. Peter's appearance was a startling answer to their prayers. God had them in a way so unexpected that they were filled with amazement.

3. Their incredulity came of the form of God's answer to their supplications and must not be regarded as disclosing any lack of faith to believe that their prayers would be answered. They were slow to accept the form of the answer. They told Rhoda she was crazy. She stoutly contended for the truthfulness of her announcement.

They seek to account for Rhoda's impress by a resort to a common Jewish conception and substituted Peter's guardian angel, simulating his personal form and voice for Peter himself. Upon opening the door, they were confounded with amazement. The excitement of joy filled their hearts, and gladsome praise ruled the hour.

4. Peter could not tarry with them. Beckoning them with his hand, he bade them hold their peace. He related to them how the Lord had brought him forth out of prison. The writer of Acts gives us no brief of Peter's statement. He gives his hearers a charge to tell these

(Continued on page 16)



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Thursday, June 9, 1927

THE BAPTIST RECORD

13

East Mississippi Department

By R. L. Breland

Yalobusha Board Meeting

the place of number of the prayer for his climax to the powers of light. At the sound the incredulity announcement at the door are the situation nothing of the day, in the assembly form. Peter's startling answer had them in that they were

came of the to their support be regarded of faith to others would be slow to answer. They crazy. She the truthful-ment.

It for Rhoda's to a common and substituted voice for Pe-ning the door, with amaze- of joy filled dsome praise

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the address of welcome, responded to by the moderator. Also the evening session was opened with prayer by Bro. C. P. Lee, deacon of Coffeeville Baptist Church. Bro. Thornton of Water Valley was also present and made a few remarks. We missed Brethren H. L. Johnson, L. E. Roane and Clyde M. Williams, who were on the program but were prevented from attending.

All agreed that it was a profitable and pleasant day, and expressed a willingness to come to Leggo again. May the Lord add His blessings to the proceedings of the meeting.

Notes and Comments

Rev. A. B. Hill, of Water Valley, who graduated from Mississippi College last week, is one of our rising young preachers of the state. He will attend the Southwestern Baptist Theological Seminary of Fort Worth, Texas, next session.

I noticed in the daily paper that Dr. W. T. Lowrey has resigned as President of the Gulf Coast Military Academy and will enter the field of evangelism. For many useful and successful years this good and great man of God has been at the head of one of the good schools of our state. His going from the field of educational work will be a distinct loss and will be regretted by all. May the Lord give him many useful years yet to serve humanity.

The serious injuring of Sister Lizzie Gooch, a prominent member of Oakland Baptist Church, in an automobile accident last week is deeply regretted. If no complications arise it is thought that her injuries will not be permanent. She was one of the matrons at the Baptist Orphans' Home for a while last year.

Editor Masters, in an editorial under "For Better Sabbath Observance", says: "An ominous token in America is the growing disrespect of Sunday as a day of rest and worship. The people who made America kept the Sabbath as God's ordained day of rest". As surely as the Sabbath day is thrown into the rubbish and is profaned and desecrated as the start is made in many parts of our country just that sure is our boasted great America headed for the breakers of destruction which it will go to pieces on and will not be long about it.

Pastor A. L. Ingram recently closed a splendid revival meeting with his church at Lyon. Dr. C. B. Williams of Union University did the preaching, which was in every way satisfactory. I was glad to have Bro. Ingram, an old schoolmate of mine, with me in my home one night last week. Mrs. Ingram, who is still teaching in Texas, will join her husband soon.

The Baptist Church at Clinton ordained two young men to the full work of the gospel ministry last week, Pascal Moore and Lowrey Compere. The former is one of Neshoba County's young preachers and his friends are hopeful of a good future for him.

I failed to state at the proper place that Miss Irma Magee gave

FIFTH SUNDAY MEETING

The Grenada County Baptist Association met with the Graysport Baptist Church on Sunday, May 29, 1927, and enjoyed a splendid program.

Welcome address and devotional exercise conducted by Mr. H. L. Trussell. Mr. W. T. Turner discussed so helpfully "Am I Responsible For Conditions In My Country?"

At the appropriate hour, Rev. R. H. Campbell of Louisville Seminary delivered, by special request, that powerful sermon of his entitled, "Immortality of Man", taking his text from Job 14. He carefully explained fully and clearly (1) Death of the physical man; (2) The difference between the spiritual and physical man, and (3) Life of the spiritual man in Christ. "Why Have A Fifth Sunday Meeting?" was discussed by J. B. Perry. He added to this topic the explanation of the most valuable Palm trees of Life, namely: the church, the home, the privilege of prayer, the value of prayer, privilege of living under safe government and the Blessed Hope of Eternal Life.

Mr. M. McGibben in his good old way explained that "Obedience" is the only way to obtain Cooperation. "Consecration" was presented in a powerful way by O. L. Kimbrough.

Music, in charge of Miss Fanny Lee Parker, included a duet by Mr. Luther Koonce and Mr. Jack Smith.

The kind ladies of this good little village prepared a bountiful dinner, which was spread under the large shade trees near the quaint little church of God. Everyone was thankful for the association with each other and for the rich blessings of the day.

—By Mrs. Sam E. Gillon.

MRS. MASON GIVES UP
MATRONSHIP IN THE BAPTIST
ORPHANAGE

Mrs. Mason, who for some time has been Matron of the Older Girls, gives up her work and will move to Chicago, Ill., to be with her two fine sons. The Orphanage never had a truer friend than Bro. and Sister A. C. Mason. Mrs. Mason was the first Matron the Orphanage ever had, later marrying Bro. Mason, who was a Baptist minister, and giving up her work here. But within the last two years she came back as Matron. Mrs. Mason is the sister of Mrs. J. R. Carter, who has given most of her life to the Orphanage

work of Mississippi. We are hoping that through the change Bro. and Mrs. Mason will regain their health and enjoy many years of service for the Lord. They will always be admired by those who have worked with them and the girls whom they have mothered and loved.

May God bless and keep them is the prayer of all that know them.

—B. E. Massey.

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**PERSECUTION AND REVIVAL
IN CHINA**
How Prayer Stopped Mobs and Won
Souls—Spreading New Testaments
Throughout the Land—Revivals
in Schools and Churches
By George T. B. Davis

A large part of China is in the grip of an intense anti-Christian agitation which has resulted in widespread persecution of the Christians. The methods of the movement are more subtle but less sanguinary than far than in the Boxer Uprising of 1900.

The sufferings of the Christians recall vividly the trials endured by the followers of Christ in the early days of the Christian Church in Jerusalem. Some of the believers in China have been imprisoned; some have been paraded through the streets; others have been beaten and fined and reviled. In some places churches have been locked up and sealed; in others they have been dismantled. Bibles and hymn-books have been taken out and burned.

In some cases the churches may have received a setback; but in others the persecution has been turned into glorious victory by the courage and faith of the Christians. In one place, as a result of the persecution two members fell away, while the congregation almost doubled in size. In another city, amid intense persecution, two thousand have professed faith in Christ, and the church and the church building has had to be enlarged to accommodate the increased audiences.

The story of the triumphs of faith at Kanchow, in Kiangsi, is a modern counterpart of the Acts of the Apostles. For a full year a revival has been in progress in the midst of persecution. Dr. C. E. Bousfield of Sun Wu, Kiangsi, recently gave me an account of the Work of Grace at Kanchow, a city of some 200,000 people. He said:

"About a year ago Rev. Charles A. Jamieson, of the China Inland Mission at Kanchow, began prayer-meetings that were held each morning at daybreak. These prayer-meetings started a revival. Small soul-winning Bands were also organized. They met together for prayer, and then went out two by two to do personal work on the streets, and in the homes, and in the surrounding villages.

"They went to rich and poor alike. They had cases of healing, and one or two demons were cast out. The work spread to the soldiers, and many of them found Christ. The last I heard there were some two thousand who had professed conversion. The meetings in the chapel became so large that an extension was added to the building by the Chinese at their own expense. There was violent opposition but some of their opponents were saved.

"We sent a delegation from Sun Wu to see the work. One of the delegates came back so much on fire that he began to preach without salary and has been doing so ever since. One of the Chinese leaders of the movement at Kanchow is a man named Mr. Kingdom-of-Heaven-Tan. He is a wonderful man of prayer,

and also a fluent speaker.

"At Kanchow there has been bitter anti-Chr'itian agitation and persecution. They met it with prayer and courtesy and kept all their services going. Once or twice the soldiers took possession of their chapel. They preached to them and gave them so much Gospel that the soldiers left the chapel alone. The revival continued right through the fighting between the Northern and Southern Forces. The church had had dissension for years, but after the revival began it entirely ceased.

"On one occasion the Christians knew they were going to be attacked and had special prayer beforehand. A body of students gathered a rabble of several hundred roughs. Armed with sticks and stones the mob came around to destroy the entire mission compound. The gates were all open. Mr. Tan went out and talked to them for twenty minutes, and they all dispersed and went to their homes.

"On another occasion, after a visit from the Russian, Comrade Borodin, about two thousand roughs came around to destroy Christianity. They went to one mission church and found it barred up. They broke down the door and smashed the furnishings. Then they went to the China Inland Mission chapel. Here the gates were wide open. All the people were inside praying. When the mob reached the gate they had a row among themselves, and again they dispersed and went to their homes.

"Finally an anti-Christian leader got together a mob of about four thousand of the worst elements of the city. He drove out the Mayor and made himself Mayor in his place. He began a fierce anti-Christian campaign. He put some of the Christians in prison and fined others heavily. He went to such excess in persecution, that even the Kuomin-chun General told him to be more moderate. The Christians kept on praying. When everything seemed about hopeless, the mob turned on its leader, and drove him out, and the Christians had peace."

Still more recent incidents of victories in Kanchow in answer to prayer, were given to me by Mr. William Taylor, the Superintendent of the China Inland Mission in the Kiangsi province. Mr. Taylor said: "Some companies of Southern soldiers insisted on occupying the premises of the Boys' School in Kanchow. Mr. Jamieson protested, but they took possession. The Christians began to pray for them and to do personal work among them. The latest tidings is that all the officers have professed conversion, and are attending the services, and also a number of the men.

"Recently two military officers, accompanied by some rough soldiers, came in to Mr. Jamieson and demanded the use of the church building. Mr. Jamieson demurred, saying it was needed for their services, but the officers insisted they must have it.

"At length, Mr. Jamieson said: 'This building is not mine.' They asked, 'Whose is it?' He replied, 'It is God's.' Then they said, 'We

are prepared to challenge God; and you can report it to Him.'

"Mr. Jamieson at once said, 'All right. I will do it now. Let us pray.' He closed his eyes and offered prayer in their presence. When he opened his eyes he found them in an awed condition. They ordered away the rough soldiers that were with them, and bowed and went off.

"That was on Saturday. The following day they came to the morning service at the church and remained throughout the meeting. At the close they came forward, and in a friendly way apologized for not having been at the prayer-meeting preceding the morning service!

"In a recent letter Mr. Jamieson told of a still later attempt of the soldiers to occupy the church building. He told how over 100 soldiers came to take over their house and chapel, but they quailed in fear before the demonstration of the Spirit of God, and left the chapel in dread. Later they notified Mr. Jamieson that they had found other quarters."

In speaking of the Work of Grace at Kanchow Mr. Taylor said: "The real power house of the revival has been the early morning prayer-meeting that began a year ago and has continued ever since. The prayer-meeting began as early as 4:30 in the summer; but later in the winter. Neither heat nor rain nor storm prevented the people from attending this gathering for intercession. Mr. Jamieson declares the early morning prayer-meeting 'has been the basis of all the power that has been put forth to save souls.' The chief human agencies in the revival have been prayer and personal work and open-air meetings."

**TO THE BROTHERHOOD OF
MISSISSIPPI**

It often happens that churches change pastors by death, resignation, removal, etc. In nearly all cases the pastorless church wants the best man available.

As a Mississippian, and one who watches with interest and prayers, all the movements of Mississippi Baptists, I want to recommend to the pastorless church of our state, one of the most promising, and most thoroughly prepared preachers I have known in my six years of association with preachers in the Southern Baptist Seminary, of Louisville, Kentucky.

Dr. A. B. Wood has just finished his Th.D. degree and is available for some good pastorate. We need his kind in Mississippi. He is a scholar, a good preacher, and a tireless worker. He has had a few years experience as pastor and some years as high school principal. He is eminently fitted by preparation, and composition, to make a signal success of a pastorate. He is married and his wife is well equipped to help him, inasmuch as she has been trained at the W. M. U. Training School.

You may write him at No. 1111 South Second Street, Louisville, Ky.

Fraternally your fellow Mississippian,

—A. A. Kitchings,
Eminence, Ky.

IN MEMORIAM

Obituary

Mrs. P. A. Emmons, a devoted member of Sardis Baptist Church, departed this life May 27th at the Baptist Hospital, Jackson, Miss. Upon her going we have lost one of our most efficient workers. We shall miss her. Her beautiful faith was seen in unselfish service to others. Her life was short—only thirty-four years—but it was rich in fruit. Now she "rests from her labors; and her works do follow her."

Her passing is mourned by a husband and two children, besides her mother, father, brothers and sisters, and a host of friends. We humbly submit to the will of Him who doeth all things well. May the loving Father comfort every troubled heart.

Her pastor,

—N. G. Hickman.

Cicero Clark

This good man was born near Durant, Miss., April 6, 1858. He grew up under the influence of men such as Rev. T. J. Bailey and J. T. Ellis and early gave his heart to God and joined old Mount Pleasant Church in Holmes County.

On July 7, 1884, he was happily married to Miss Alice Irby McLellan. No children were born to this union, but this lack was overcome by a more perfect devotion to each other and by happy service to the children of others.

Early in life Brother Clark turned to railroad work. He spent seven years in the service at Natchez and twenty-four years as agent at Stanton, Miss. In this service he was faithful and painstaking. In fact his constant service brought on a form of paralysis which made him an invalid for many years.

Although this paralysis extended until he was unable to talk, he continued to the last interested in the things that were for the welfare of his neighbors and about his last trip was to the house of God and to the worship of Him whom he trusted both in joy and in sorrow.

On Sunday morning, January 9th, 1927, he quietly went to God and while his beloved wife and friends mourned his going they realized he had gone where his loosed tongue could join in the praises of his Master.

—His Pastor.

William Jacob

William was a student in the Agricultural High School at Goodman while the writer was pastor there. Being the son of a college mate and brother pastor, I was naturally interested in him; but soon became more interested in him for his own sake, for he proved himself to be efficient in his studies and happy in the Lord's work.

He wrote on the fly leaf of one of his text books, "My motto is perfection", and with that as his spur he pushed on to where he was selected to represent his school in county contests on one or more subjects for three successive years.

At nine he was converted and at

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ns, a devoted baptist Church, on May 27th at the Jackson, Miss. We lost one of workers. We beautiful faith service to oth- port—only thirteen was rich in s from her la- to follow her." urned by a hus- son, besides her bers and sisters, We humbly him who doeth by the loving troubled heart.

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fifteen he dedicated his life to the Master's service in any way he might see fit to use him. As long as he was well he was active in Sunday School and B. Y. P. U. work and sought to live a clean, circumspect life. On May 1st, 1927, God called this young man, just twenty-one years old, to be where we shall not know in part, but perfection shall be realized and we shall know as we are known.

Why God allowed this body and mind to crumble so early we can not tell, but we rejoice in the fact that we trust in a God who doeth all things well and amid our gloom we can hear him saying again, "What I do thou knowest not now, but thou shalt know hereafter".

We extend the bereaved family our Christian sympathy and know they shall find in God's grace a healing for their hearts.

—Bryan Simmons.

ECHOES FROM THE ROCKIES

Fitzsimmons General Hospital, Denver, Colorado, is the largest military hospital in the world, and cost ten million dollars (\$10,000,000). There are 186 buildings scattered over 640 acres of level ground, and one of the buildings is one-fourth of a mile in length. This building is the receiving ward. Every building is modern and built of the very best material. There are 1,500 patients, all of them are ex-service men and women. There are 85 doctors, 225 nurses, 400 corps men, who attend and wait on these patients and give them every care and attention. There are 450 civilian employees. The plant has its own waterworks and electric-light plant and is a city within itself with every convenience. The running expenses of this hospital last year was \$600,000, and the Government paid the bill without a complaint.

The Government has 55 other hospitals like this one, but not so large. The Government has nine national military homes, and there are 18 state homes, into which any disabled soldier or ex-soldier or marine can go for treatment and get board and clothes without cost. This is the way our great and good Government takes care of her disabled servants. All that can be raised in Sunny Colorado this year will be needed to feed flood sufferers in the Mississippi delta.

I have recently closed my 402nd revival meeting, fourteen of them have been in Colorado, where I am at work now, and have bright hopes of living long enough to conduct 98 more before I go to heaven. I have two other dates in Colorado, and one in Washington. The Lord has given me more work this year than I have been able to do. I have plans already laid to do a bigger and better work this summer and fall than ever before. Let Baptists everywhere keep busy in soul-winning work. This is the only way to keep happy. This will keep some of us out of devilment. Let every pastor give every one of his members "something" on this line to do, and they will not have time "to dance", go to "shows", and "joy-ride on Sundays." Our Lord was never idle. Why should Baptists be? We are under orders from Him to work until He comes.

Romanism everywhere. I do not know of a Government institution where they do not seek to control it. And yet their allegiance is sworn to the Pope of Rome, and no man can be a good Catholic and a good American at the same time. No man can serve two masters. The Bible says so and this is why I oppose Roman Catholicism. I owe my allegiance to the United States and not to the Pope of Rome. This is why we should not vote for any Catholic. This is why Al Smith should not be President of the United States. I do not want a man who has sworn allegiance to the Pope of Rome in the White House as President of my country, whose flag I have gone 15,000 miles to defend. I belong to the United States and believe our allegiance should be where we belong. Don't you think I am right?

The commanding officer of the Fitzsimmons General Hospital is Lieut. Col. Paul J. Hutton. He was born and reared in good old North Carolina, and he is much beloved and honored by all. Lieut. Fitzsimmons, after whom the hospital was named, for the reason he was the first man in the medical corps killed in the World War, was born and reared in Kansas. This honor was well bestowed. Capt. O. W. Reynolds is chaplain and he is well on his job. By his kindness and invitation, I have preached twice; once in the chapel, and one night in the Red Cross house to a very large crowd. Two of the men said they had heard me preach in Manilla on the street in 1899, when I was in the service as an army chaplain.

Farmers all over the state are hopeful of a great crop this year. We have had much snow during the winter. In places the snow has drifted 20 feet deep and traffic for days was discontinued. Some say, but little irrigation will be needed and "farmers above the ditch" will make more than they can gather. All that can be raised in Sunny Colorado this year will be needed to feed flood sufferers in the Mississippi delta.

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—Frank M. Wells,
"The Soldier Evangelist".
P. O. Box 851, N. M. H.,
Leavenworth, Kansas.

ESCATAWPA

A special missionary service was held at the Escatawpa Baptist Church on Sunday night, May 29th. The pastor preached a missionary sermon and displayed a large number of curios from China. A special offering was taken to be divided equally between State, Home and Foreign Missions.

Bro. H. L. Carter, a returned missionary from China, who is now

studying at the Baptist Bible Institute, accepted the pastorate of the church recently, and the work is going forward. The B. Y. P. U. and the W. M. S. have been reorganized. Following the meeting held by Brother Kyzar, twelve candidates were baptized into the fellowship of the church. The pastor and wife will conduct a training school beginning June 6, and classes will be taught in the Sunday School, B. Y. P. U. and W. M. U. Manuals.

Think of the HOT DAYS too

When most people think of a church heating plant they plan only for the cold days of winter. A real heating and ventilating plant brings comfort in the hot days of mid-summer as well.

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CHURCH
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Oct. 15, 1924.
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Atlanta, Ga.

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It affords me great pleasure to say that the heating plant gives satisfaction both winter and summer.

Hoping this will answer the purpose you want, I am,

Respectfully,
(Signed)

M. J. Moss.

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THE LORD'S SUPPER

Baptists are criticized more, perhaps, for their position with reference to the Lord's Supper than for any other one thing. We often hear people say that they believe Baptist doctrine all excepting "Close Communion". And it seems that because of such criticism, many Baptists are becoming to be what is called "Liberal".

Many Baptist preachers, when officiating at the Lord's Table invite all visiting brethren of the Same Faith and Order, who know themselves to be in good standing in the churches where they are members, to come to the Lord's Table and eat. Should any be invited? Is it Our table?

I am closer than most other Baptists. I do not believe that any other than the members of the local church taking the supper, have any right to partake of it. It is a Church Ordinance, and not a Denominational ordinance. When Jesus instituted it, all present were members of the same church.

In the next place, the Supper was never instituted nor intended to be a fellowship feast. "This do in REMEMBRANCE of ME". I Cor. 11:24. If we take it to show our love and fellowship for brethren of other faiths, or for brethren of our faith, we are not doing it in Remembrance of Him, and are, therefore, perverting the real purpose for which it was instituted.

Again, I Cor. 11:20, Paul said that those Corinthians did not come together to eat the Lord's Supper. The Revised Version says, "It is not possible." Paul certainly did not mean that they could not eat the bread and drink the wine: a bunch of crooks could steal the bread and wine and take it down on the crooked banks and eat it and call it the Lord's Supper; but we know that the Lord would not honor such. It takes more than eating the bread and drinking the wine to be the Lord's Supper in the sight of God. In taking the Lord's Supper, if we do not follow the will of Him who instituted it, it will not be the Lord's Supper at all, but a mockery.

But why did Paul say to those Corinthian brethren that it was impossible for them to eat the Lord's Supper? The answer is found in I Cor. 11:18, "I hear there are divisions

ions among you—" What were those divisions? The answer to that question is found in I Cor. 1:12, "Some say I am of Paul, I of Apollos, and I of Cephas, and I of Christ". They were divided on the Fundamental teachings of God. Therefore, it was not possible for them to eat the Lord's Supper because of those divisions.

"Lord, the table is spread. There are those present who do not believe as we. We believe that they are saved as well as we, and we love them: they are going to feel hurt if we do not invite them to eat with us". I do not believe the Lord has changed his mind. If we could hear his voice, I believe we would hear him say, You cannot, for there are divisions among you; you do not believe alike.

It is always regrettable when people take offense at our stand, but it is far better to offend the whole world than to offend our Lord. Peter said, "We ought to obey God rather than men".

—O. H. Richardson:

(Continued from page 12) things unto James, the head of the church at Jerusalem and the brethren, "and he departed and went into another place". Whither Peter went nothing is said. Some say Caesarea was the place of his retirement; others say Antioch in Syria, and others, desirous of making Peter the founder of the church at Rome, have brought the passage under tribute to that contention. This is purely a traditional view, with no substantial basis. Whether Peter went into retirement or entered upon new fields of missionary activity is a matter of mere conjecture.

NATURAL

"Billy," said the teacher, "what does C-A-T spell?"

"Don't know, sir," said Billy.

"What does your mother keep to catch mice?"

"Trap, sir."

"No, animal; what animal is very fond of milk?"

"The baby, sir."

"You stupid, what was it that scratched your sister's face?"

"A pin, sir."

"I am out of patience! There, do

you see that animal on the fence?"

"Yes, sir."

"Then tell me, what does C-A-T spell?"

"Kitten, sir."—Boys' Life.

While auntie arranged the pantry shelves her little niece handled the spice-boxes and called each spice by name. Presently she said, "Auntie,

I can read." "Can you, dear?" answered auntie. "Yes auntie," came the reply, "but I don't read like you do. I read by the smell."—Delin-eator.

Last New Year a Scotchman sent me a postcard. He extended greetings for 1926, 1927, 1928, 1929, and 1930.—Geo. A. Wright.

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